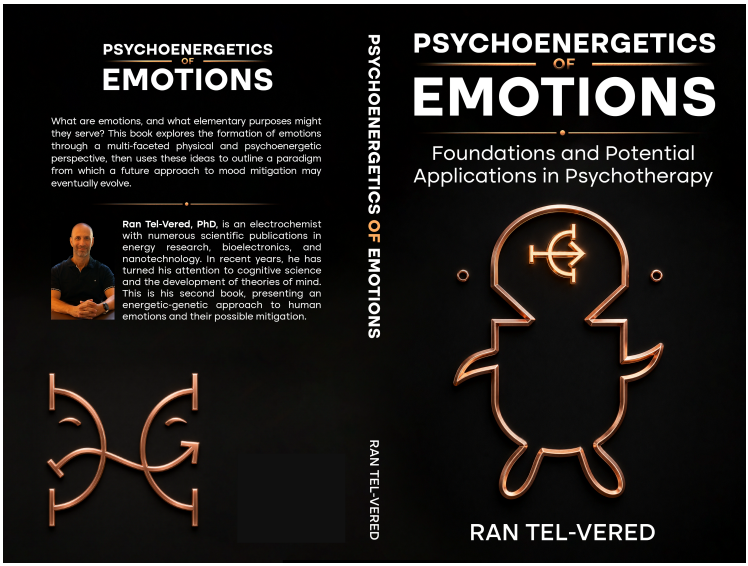
Psychoenergetics of Emotions:
Foundations and Potential Applications in Psychotherapy

Ran Tel-Vered


PSYCHOENERGETICS
OF
EMOTIONS
What are emotions, and what elementary purposes might they serve? This book explores the formation of emotions through a multi-faceted physical and psychoenergetic perspective, then uses these ideas to outline a paradigm from which a future approach to mood mitigation may eventually evolve.
Ran Tel-Vered, PhD, is an electrochemist with numerous scientific publications in energy research, bioelectronics, and nanotechnology. In recent years, he has turned his attention to cognitive science and the development of theories of mind. This is his second book, presenting an energetic-genetic approach to human emotions and their possible mitigation.
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RAN TEL-VERED
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To my mother, Yardena Tel-Vered

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Preface

This book follows my earlier theoretical work on the physical guidance of mental processes and behavior. This time, I have sought to channel some of those previous insights into exploring the origins of emotions and relating them to energetic-genetic factors in the life of the individual. This new psychoenergetic approach may eventually contribute to the development of a therapeutic aid for mitigating occasional adverse moods and negative emotions, and some of its core principles will be presented from several perspectives. At this point, I should stress that *the concepts proposed here are not intended to—and should not—replace conventional forms of therapy. Individuals who persistently experience adverse moods, whether or not these are associated with mental disorders, are advised to consult a psychologist*.

As in my previous book, *How Physical Principles Guide Our Behavior*, I believe that further progress in understanding mental processes and human behavior may be achieved through unconventional contributions from outside the field, which deserve to be considered and examined. Since my main purpose in publishing is to disseminate my hypotheses and encourage further thought, I plan to make the book freely available through several open-access internet archives. To avoid a style that might occasionally

sound overly assertive, I have used plural expressions such as “we believe” and “we suggest” throughout the monograph.

Finally, I wish to thank all the amazing people with whom I have been fortunate enough to share my life. I am especially indebted to my beloved wife, Kiti, for being the beacon in my long-lasting storm.

Introduction

This book explores the origins and functions of emotions from a broad psychoenergetic perspective. This perspective seeks to establish links among mental processes, the phenomenological conscious experiences that accompany them, and energetic-genetic considerations operating throughout human life. The principal theoretical source on which the present discussion relies is the book "How Physical Principles Guide Our Behavior",[1] which examined perceptive and behavioral mechanisms from physical and physicalistic standpoints and highlighted the potential existence of fundamental energetic-genetic considerations underlying both their formation and their operation. This theoretical background is referred to here as the *energetic-genetic mechanistic core (EGMC)*, and its full conceptual scope extends beyond the particular topics addressed in the present monograph. In comparison with the EGMC, the present work expands the meaning of psychoenergetics to encompass the entire domain of energetic-genetic considerations that govern the individual's consciousness and direct his or her actions. These considerations are proposed to play a pivotal role in mental processes whose mechanisms and properties, particularly those involved in the formation of emotions, are postulated and examined

1 Ran Tel-Vered, *How Physical Principles Guide Our Behavior* (self-published, 2023). Open-access versions are available through PhilPapers and the Internet Archive.

herein.

At this preliminary stage, two fundamental questions arise: what should be understood as an emotion, and where do emotions emerge within spacetime, understood here as the physical medium in which existence unfolds? In addressing these questions, the framework begins by assuming that the formation and expression of emotions occur within physical entities referred to as *minds*, to which distinct distributions of spatial content are attributed. Without entering the longstanding philosophical debate concerning the essence of the mind, the present work adopts a position consistent with monistic, physicalistic and materialistic, perspectives. On this basis, the EGMC regards the mind as a *latent* functional construction within the individual's body that may be described, even if to some extent arbitrarily because of its ostensible latency, through dynamic distribution functions grounded in particular scientific assumptions.[2,3] Along with other considerations, the mind's distinctive functional roles in human life support its conceptual differentiation from the individual's *external-to-the-mind body (EM body)* and *external-to-the-individual, as mind and body, spacetime (EI spacetime)*, as illustrated in Figure 1. These specifically designated distributions of spatial content are termed *distinct reference sites (DRSs)*.

2 Although it is reasonable to assume that the mind is emergently linked to brain activity and physiology, any functional correlation between them does not necessarily invalidate the assumption that the mind is latent within the body.

3 Other theories have postulated latent mental processes or units, although not necessarily in the context of a distinction between mind and body. See, for example, Benjamin P. Tel-Vered, *Theory About the Perception Schemes: A Hypothesis about the Essence of the Mind* (self-published, 2001); Benjamin P. Tel-Vered, *Functionality of the Brain with Respect to the Neurophilosophical Schemes Theory*, PhilArchive, https://philarchive.org/rec/TELFOT; Internet Archive, https://archive.org/details/functionality-of-the-brain-nst.

The DRSs stand in an asymmetric relation to a causality-governed *general spacetime* that encompasses its entire distributed content, extending beyond human perception and even beyond the existence of humanity, and thus also beyond the artificial distinction among the DRSs.

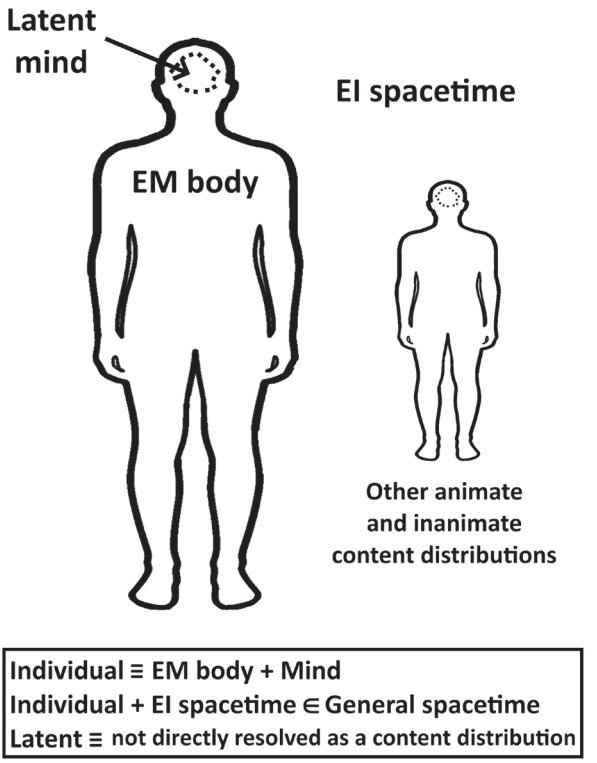
Latent mind
EM body
EI spacetime
Other animate and inanimate content distributions
Individual ≡ EM body + Mind
Individual + EI spacetime ∈ General spacetime
Latent ≡ not directly resolved as a content distribution

Figure 1. Schematic depiction of the distinct reference sites (DRSs) associated with a given individual: the body-latent mind, the external-to-the-mind (EM) body, and external-to-the-individual (EI) spacetime.

Several exemplary functional roles of the mind are reflected in its capacities to process the individual's surroundings

and to assess past, present, and potential future interactions between the individual, in relation to the "self" and environmentally recognized elements. The framework assumes that this functionality, together with the products it generates, developed causally along specific evolutionary trajectories. Comparable projective physical links also apply to the mind's observations of EM spacetime and its properties, which often generate assimilated short- and long-term distributions of mind content. These processes lie at the core of fundamental human sensoresponsive traits, including perception and perception-based behavior. Although the mind and its activity contribute only modestly to the global unfolding of general spacetime, the mechanisms directing these and other related functions provide an essential conceptual foundation for examining the primary focus of the present work: emotional reactions.

Building on the assumption that emotions emerge from particular states of mind-content distributions, the present work examines the processes underlying their formation and, where applicable, relates those processes to the EM world. By treating the operational principles of mind mechanisms as unfolding projections within global physical evolution, the framework proposes that they reflect both the energetic-genetic considerations that governed their formation and those that continue to direct the human energetic struggle at present.[4] Before examining these energetic-genetic considerations in detail, the physical expression of emotions must first be considered. The EGMC regards emotions as specific *phenomenological conscious*

4 See also the EGMC hypothesis concerning the perceptive physical dimension (PPD), as mentioned in Chapter 1.

experiences (PCEs).[5] Despite longstanding efforts to clarify and fully comprehend such transmission-like processes, no comprehensive or generally accepted consensus has yet been reached[6]. Nevertheless, PCEs may be assumed both to accompany the operation of particular mind functions and to play a crucial role within them. In this context, EGMC's further assumption that they may serve an additional purpose in regulating sensory energy is revisited later. From an intuitive perspective, a PCE can be analogized to the projection of emitted information onto a mind "screen" associated with the individual's consciousness. By directing his or her attention toward selected parts of this projection, the individual may become aware of particular aspects of the information it contains while remaining, to some extent, aware of unfocused information as well. By spatially locating this consciousness "screen" within the mind, the EGMC further suggests that certain projective byproducts of PCEs are emitted directly into EI spacetime. Within this proposed one-mind-inlet and two-outlet arrangement, the unmediated outgoing transfer is predicted to induce local physical-structural changes in the EI environment.

5 Irrespective of definitions proposed elsewhere, the present framework establishes a semantic distinction between emotions, such as sadness, frustration, or loneliness, and feelings, such as pain or warmth. Feelings are associated with the emergence of characteristic PCE sensations triggered by the internal and/or external activation of the individual's body-sensing units, often independently of the current state of the perception of the self. Although emotions and feelings are distinguished conceptually, they may influence or trigger one another. Pain, for example, may induce sadness under particular circumstances. This distinction is framework-specific, and terminology differs across theoretical traditions. See, for example, Antonio Damasio and Gil B. Carvalho, "The Nature of Feelings: Evolutionary and Neurobiological Origins" *Nature Reviews Neuroscience* 14, no. 2 (2013): 143-152.

6 Anil K. Seth and Tim Bayne, "Theories of Consciousness" *Nature Reviews Neuroscience* 23 (2022): 439-452; Klaus R. Scherer, "What Are Emotions? And How Can They Be Measured?" *Social Science Information* 44, no. 4 (2005): 695-729.

Treating emotions as one form of phenomenological conscious experience, the framework next considers their "positive" and "negative" attributes. For this purpose, each emotion is represented as a vector possessing both magnitude and direction. Its magnitude may often be associated with a response to the intensity of the triggering experience, whereas its direction is intuitively related to the pleasure (*positive emotion*) or suffering (*negative emotion*) elicited during that experience. Throughout the book, "energy"[7]-centered correlations are drawn between negative emotions and failures, including anticipated failures, various cognitive disharmonies, and specific outcomes of mechanistic mind activity. In this context, failures are subsequently associated with difficulties in implementing, maintaining, or advancing several inherent genetic goals and their various projections onto perceived and imagined events in the individual's life. By contrast, a broad range of positive emotions may arise, among other causes, from energetically-genetically successful interactions between the individual and perceived EI elements. Where applicable, the theory associates emotions with the human struggle over energetic resources while refraining from interpreting them through pathologies that carry mental implications.

Emotion vectors of varying magnitude and direction acquire linguistic expression. Such expressions are ordinarily constrained by limitations of vocabulary

7 Although "energy" is used to denote a universal physical property of spatial content, the term is also applied here to perceived potentials, including realized potentials, that support inherent genetic targets. Because such potentials are perceived through cognitive mechanisms that are overall susceptible to various biases, they should not be regarded as fully reliable or veridical representations of physical energy.

arising, among other factors, from human perception, personal narratives, and memory capacities. Despite these limitations, linguistic normalization enables emotions to be communicated, interpreted, and socially integrated.[8] Whereas specific emotions can often be recognized and their experienced character articulated, *moods*, which are treated here as higher-density combinations of emotional building blocks, are generally more difficult to identify, isolate, and describe accurately.[9] A related proposition concerning the distribution of emotions suggests the existence of *dominant consciousness attractors*. These conscious or subconscious biases are associated with different mental processes that shift cognitive focus and, under certain circumstances, redirect or drift attention, thereby potentially altering the overall vectorial balance of the emotions being experienced. The framework further assumes that a single experience may evoke several different emotions of varying magnitudes and, in some cases, even opposing polarities.[10]

On the basis of the preceding concepts, the particular distribution of emotions within an individual at any given moment is associated with specific mind-content distributions whose emergence is causally and circumstantially shaped by various events. Using the

8 Kristen A. Lindquist, Ajay B. Satpute, and Maria Gendron, "Does Language Do More Than Communicate Emotion?" *Current Directions in Psychological Science* 24, no. 2 (2015): 99-108.

9 Some basic distinctions between emotions and moods are discussed, for example, in: Christopher J. Beedie, Peter C. Terry, and Andrew M. Lane, "Distinctions between Emotion and Mood" *Cognition and Emotion* 19, no. 6 (2005): 847-878.

10 Vincent Y. S. Oh and Eddie M. W. Tong, "Specificity in the Study of Mixed Emotions: A Theoretical Framework" *Personality and Social Psychology Review* 26, no. 4 (2022): 283-314; David Watson and Kasey Stanton, "Emotion Blends and Mixed Emotions in the Hierarchical Structure of Affect" *Emotion Review* 9, no. 2 (2017): 99-104.

DRSs framework together with elementary physiological considerations, the origins of emotional stimulation are attributed to *EI spacetime events*, *EM body events*, and *mind events*. EI events involve the activation of the individual's frontal sensory body units by external stimuli, followed by the conduction of the resulting physical-structural changes to the mind for processing, conversion, and transmission. In this case, the stimuli correspond to sources or carriers of EI spatial content capable of activating the sensory units either with or without the individual's active intervention. EM body events are primarily associated with the activation of internal bodily sensory units, which likewise initiates the subsequent conduction of resulting physical-structural changes to the mind.[11] Here, the stimuli produce changes within the EM body without clearly identifiable indications of immediate external triggers exerting those changes. Mind events refer to "non-sensory", or at least not directly sensory, onsets of mind activity that typically involve cognitive transformations potentially reaching the individual's consciousness. From a more physically centered perspective, these events involve the reorganization of mind-content distributions in the absence of clearly identifiable, immediate EM sensory stimuli capable of triggering that reorganization. They include, among other instances, emerging memories and thoughts, as well as various forms of assessment. The framework treats mind events as a prominent source of diverse emotions and therefore subsequently examines their potential relation

11 Wen G. Chen et al., "The Emerging Science of Interoception: Sensing, Integrating, Interpreting, and Regulating Signals within the Self" *Trends in Neurosciences* 44, no. 1 (2021): 3-16.

to the individual's energetic-genetic incentives and considerations.

The book examines emotions from three principal levels of perspective:

1. *Systemic level*: relates emotions to human functions arising from evolutionary-hereditary directives. Discussed in Chapter 1, this perspective encompasses a range of relevant factors, extending from inherent processing patterns and intrinsic biases, including some concerning the EI world, to specific physical-physiological features of the human individual. Certain mind mechanisms assigned to the mechanistic perspective are deliberately excluded from this level.

2. *Mechanistic level*: concerns methodical processing patterns that employ basic and high-level cognitive capabilities. As elaborated in Chapter 2, these mechanisms generate several critical perceptions that enable the individual to construct and believe in his or her own self-narrative, to recognize EI stimuli and unfolding situations, and to respond to them. The cognitive operational principles underlying these perceptions are treated as common to all humans and as "mechanistically unbiased". Some are further considered evolutionarily hardwired to fundamental energetic-genetic considerations, thereby representing a major aspect of human psychoenergetics.

3. *Biased level*: discussed in Chapter 3, this perspective encompasses a broad range of internal and environ-

mental biasing factors that shape the mental and behavioral outcomes of all DRS events, including those interpreted from the mechanistically unbiased perspective.

Throughout the book, emotions are examined across these different perspectives, with particular emphasis on energetic-genetic considerations assumed to be common to all humans, irrespective of their individual genetic inheritances and accumulated environmental influences. Beyond this series of perspectives, the framework recognizes a higher physicalistic-deterministic level to which all natural occurrences, including emotions, are subject. The present book nevertheless refrains from incorporating this level into its principal framework, partly because certain *physicalistic-deterministic principles* may foster nihilistic expressions of hopelessness and helplessness among individuals who adopt them.

Building on the various perspectives on emotion, Chapter 4 synthesizes these concepts into a paradigm for mood modulation grounded in elementary psychoenergetic principles. The chapter presents a series of tentative, implementation-oriented propositions that may eventually be consolidated and integrated into a psychoenergetic therapeutic approach to mood mitigation. At the time of writing, this paradigm serves solely as a theoretical foundation and explicitly not as a psychological remedy or form of therapeutic advice. With that said, certain aspects of the psychoenergetic approach to mood modulation may bridge elements of several established therapeutic methodologies. The approach, for example, recognizes the

significance of both the present behavior of the individual and assimilated past events, thereby partially bridging cognitive behavioral therapy (CBT) and psychodynamic approaches. It also corresponds with the CBT proposition that patterns of thought affect emotions and actions; with behavioral and humanistic views that individuals are capable of change; with mindfulness-centered approaches emphasizing the importance of present-moment awareness and acceptance; and with systems and family therapy approaches, which locate many problems that elicit negative emotions within social systems.[12] Psychoenergetic mood modulation examines the individual's emotional state and potential means of altering it through distinctive systemic and mechanistic viewpoints. These viewpoints extend beyond the more conventional consideration of environmental inputs and, in a deliberately unorthodox manner, also address intrinsic mechanisms of cognitive processing that may contribute to the mitigation of adverse moods.

Before the individual perspectives are examined in detail, it is important to clarify that the psychoenergetic approach is intended to apply to all individuals, regardless of personal variations in human traits, including differences

12 These approaches are also discussed here: Kristina Fenn and Majella Byrne, "The Key Principles of Cognitive Behavioural Therapy" *InnovAiT* 6, no. 9 (2013): 579-585; Jonathan Shedler, "The Efficacy of Psychodynamic Psychotherapy" *American Psychologist* 65, no. 2 (2010): 98-109; Emily K. Lindsay and J. David Creswell, "Mechanisms of Mindfulness Training: Monitor and Acceptance Theory" *Clinical Psychology Review* 51 (2017): 48-59; Alan Carr, "Couple Therapy, Family Therapy and Systemic Interventions for Adult-Focused Problems: The Current Evidence Base" *Journal of Family Therapy* 41, no. 4 (2019): 492-536.

in the tendency to express emotions[13]. Such tendencies may range from hypersensitivity, characterized by excessive emotional expression, to indifference, characterized by deficient emotional expression. These differences constitute a relative bias that should be considered in any potential future attempt to personalize the mood-mitigation paradigm.

13 James J. Gross and Oliver P. John, "Individual Differences in Two Emotion Regulation Processes: Implications for Affect, Relationships, and Well-Being" *Journal of Personality and Social Psychology* 85, no. 2 (2003): 348-362.

Chapter 1

The Systemic Perspective

1.1 Hardwired psychoenergetics

Our first viewpoint on emotions focuses on what we denote as "systemic considerations". As briefly noted in the introductory chapter, we associate the term systemic with human functions that emerge from hereditary directives and with certain fundamental properties arising from these functions, which may also concern interactions with the EI world. To address systemic considerations, we view the processes involved in the operation of these functions from a "bird's-eye" standpoint, which is mechanistically simplified in Figure 2. Accordingly, we examine the formation of emotions with respect to various factors shared by all humans, including inherent operative mind principles and certain incentives underlying their presence in consciousness. One premise to begin with views the human as a physical medium whose content is persistently reorganized through interactions with EI spacetime. The reorganization process, together with its mental and behavioral implications, mediates physically directed local spatial changes while concurrently inducing life functionalities in the human. Consequently, and as noted in the introductory section, we further assume that this process has evolved from energetic-genetic considerations. The latter shaped the mind and its various emergent expressions which are key factors in our theory.

Considering that the systemic viewpoint is comprehensive, one may argue that it already describes some of the other perspectives detailed in the following chapters, thereby rendering them redundant. Nevertheless, we deliberately make an artificial distinction between the viewpoints presented. In order to better understand these conceptual distinctions, we begin by examining the general process depicted in Figure 2. The process, from which the potential formation of all human emotions is expected, initiates through the causal and circumstantial emergence of triggering events. These can be either internal (mind or EM body events) or external (EI spacetime events) to the individual human. Upon stimulating the mind,[14] it begins to process the information provided by the respective inputs.

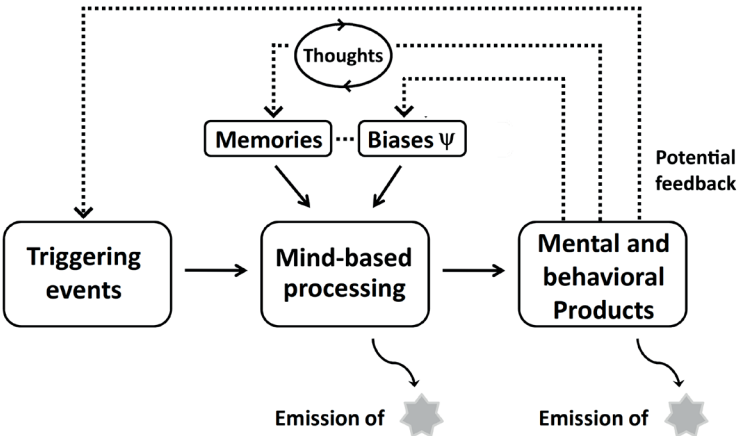

Figure 2. General systemic outlook over processes generating emotions.

14 From the perspective of the mind, the projections of triggering events can be viewed as reactants in conversion (transformative) reactions. As such, they correspond either to mind content distributions shaped by mind events or to sensory mind imprints of EM events that have been channeled to the mind through specific body tracts. Similarly, we may treat all other mental elements—whether they affect the processing, result from it, or both—as dynamic distributions of mind contents.

Our systemic perspective is mostly focused on the formation of emotions through the methodology that governs the processing stage and its hereditary-based framework. As illustrated in the figure, this architecture also concerns memories coupled to different influencing factors, to which we refer as "biases" and denote using the notation ψ. Regardless of the specific personal information or effect they provide, the emergence of these interlinked factors is treated here as common to all humans and therefore as systemic. The processing then generates specific mind products. These cognitive outputs may be correlated with various mental and behavioral responses to the events that triggered them. As indicated in Figure 2, we assume that emotional PCEs are emitted during the processing stage and/or after its completion.

As noted, while the systemic viewpoint adopts an overarching perspective over the entire range of processes that form emotions, we distinguish between certain processing procedures. To this end, we consider the sources of the triggers, the nature of the data processed, and the functionality of the produced outputs. Notably, all processing procedures are believed to follow heredity-governed directives employing a set of cognitive functions to which we will refer in the following chapters. Chapter 2 discusses, for example, core processing procedures that we associate with the mechanistic perspective. One instance relates to the conversion of sensory stimuli—arriving mostly from the EI environment—into *sensoresponses*, including cognitive assessments, perceptions, and perception-based behavior, to these triggers. Another instance concerns a designated processing procedure that yields a mind distribution

associated with the self. Due to the presumably strict, almost automated, methodic nature of the procedures employed in the formation of these functions, we refer to this type of processing as "mechanistic" and discuss its contribution to the emergence of emotions separately. In contrast to these processes, mind events do not induce direct sensory stimulation, yet they may also trigger cognitive processing that results in emotional expressions. These highly prevalent processes appear to be more susceptible to various biases and thus more "stochastic" and less automated compared with their mechanistic counterparts. Consequently, this high-level cognition-labeled mind activity will be described separately in Chapter 3.

Returning to the elements that shape the outcomes of cognitive operations, we highlight the existence of feedback mechanisms linking the mental and physical products of processing reactions to the mind's memory units. Through these *assimilation* mechanisms, processing products are fed back into memory and can later influence subsequent cognitive operations. Feedback processes also affect the reprocessing of follow-up cognitive outcomes by establishing memory-interlinked biases, which are addressed in Chapter 3. Notably, our discussion also considers another family of biases that, rather than forming through direct interactions of the individual with spacetime or through feedback, are intrinsically coupled to the processing mechanisms. These *"hardwired biases"*, discussed in the next section, are believed to be common to all humans, yet we regard them as additional factors influencing the core conversion mechanisms. This concept assumes that such biases, while hardwired in origin, influence processing in a context-

dependent manner by helping to weigh various non-inherent considerations that shape the cognitive outcome. We will later propose that some emergent functions related to these biases intersect with psychoenergetics.

We now briefly direct our attention to the systemic feature of assimilation. Assimilation enables the human to store mental representations, as mind content projections, of experienced triggering events.[15] The EGMC considered two main types of assimilated mind content distributions: *belief-encrypted structures (BES)* and *emotion-encrypted structures (EMES)*. The theory addressed different aspects of beliefs—as PCE transmissions that may be emitted from BES contents—especially with regard to the ways they distribute throughout the habitat,[16] "struggle" and evolve, their veracity in describing nature, and some of their assimilation characteristics. These were often correlated with the energetic-genetic incentives of their human carriers. In the present systemic context, we revisit several important EGMC assumptions regarding beliefs. The first is the *belief inextricability assumption*, suggesting that, due to the mandatory use of beliefs as reference points in our inherent perceptive mechanism, we can never willingly or unwillingly interpret nature while disconnected from them. As we will see in the following chapters, since many beliefs and their assimilation are assumed to be tightly related to energetic-genetic considerations, the latter play a cardinal role in our perceptions and self-narrative. Now,

15 L. Schacter, "The Seven Sins of Memory: Insights from Psychology and Cognitive Neuroscience" *American Psychologist* 54, no. 3 (1999): 182-203.

16 Communication of beliefs may be viewed as reducing relative structural dissimilarities between spatially separated mind distributions in spacetime.

as a consequence of assuming that cognitive processing is biased by various factors and yields beliefs on which it further depends, we suggest that many of these beliefs are subjective and therefore cannot reliably describe spacetime. Despite being fueled by specific environmental influences, we regard this *fundamental unreliability* as originating from systemic considerations. Similarly to BES, the assimilation of EMES is also subject to various biases. Consequently, the reliability of memorized emotions must be questioned as well.[17] This issue will be mentioned alongside our mechanistic assumptions presented in Chapter 2.

Seeking to examine fundamental patterns reflected in the mental and behavioral products in Figure 2, we propose that all humans are hereditarily bound to fulfill four *genetic goals*[18,19]:

(i) Survival.

(ii) Replication.

(iii) Critical guardianship.

(iv) Enhancement of offspring.

17 Victoria Wardell and Daniela J. Palombo, "Stability and Malleability of Emotional Autobiographical Memories" *Nature Reviews Psychology* 3 (2024): 393-406.

18 Unless otherwise specified, we will use the term "genetic" to refer to these hereditary-oriented goals.

19 Genetic goals are also discussed, for example, in: William D. Hamilton, "The Genetical Evolution of Social Behaviour. I" *Journal of Theoretical Biology* 7, no. 1 (1964): 1-16; William D. Hamilton, "The Genetical Evolution of Social Behaviour. II" *Journal of Theoretical Biology* 7, no. 1 (1964): 17-52; Robert L. Trivers, "Parental Investment and Sexual Selection" in *Sexual Selection and the Descent of Man*, 1871-1971, ed. Bernard Campbell (Chicago: Aldine, 1972), 136-179.

While the first two goals are relatively straightforward, the third and fourth refer, respectively, to the efforts invested by individuals in protecting and energetically supporting their offspring during infancy, and to the continued improvement of offspring resources following their semi-autonomous maturation. The latter may, at least theoretically, increase the offspring's potential to fulfill their own genetic goals.[20] Clearly, this does not imply that all humans succeed in fulfilling these goals. Various physical and circumstantial factors affecting both body and mind may exert stronger forces than genetically hardwired operative instructions. Nevertheless, because the mind is presumed to have evolved in compatibility with these goals, the EGMC suggests that some of its internal mechanistic processing is saturated with energetic-genetic considerations revolving around them. These considerations are manifested in several core human traits, including behavioral functionalities related to implementing the goals and to conserving or improving the achievements made in their regard. It is also important to note that these goals contribute to the formation of a "*genetic ecosystem"* around the individual.[21] This ecosystem is composed of first-degree relatives, typically including the older caretakers as well, and EI "possessions" that are perceived as sustaining, or at least holding the potential to conserve, this genetically favorable configuration. Before continuing, we highlight the EGMC's assumption

20 The goals of reproduction, guardianship, and enhancement may also contribute to stabilizing the survival of those who fulfill them, despite the additional energy investment and effort they demand.

21 An evolutionary context for kin investment and stable cooperation can be found in: Hamilton, "Genetical Evolution of Social Behaviour. I and II"; Robert L. Trivers, "The Evolution of Reciprocal Altruism" *Quarterly Review of Biology* 46, no. 1 (1971): 35-57.

regarding the existence of subconscious feedback between certain processing procedures and the individual's body, potentially affecting the latter's spatial orientation and, consequently, its sensory scanning and reception properties. This feedback is based on early-stage energetic-genetic assessments participating in the decryption of environmental triggers, which also relate to the human goals mentioned. The cognitive basis of this postulated "genetic lensing" mechanism is discussed in Chapter 2.

The genetic goals may be considered milestones for psychoenergetics. Given a dynamic yet finite number of humans populating the habitat while being capable of accessing and utilizing finite amounts of energetic resources, including support from other individuals, for their common genetic goals, this situation places the individual in a persistent energetic struggle. Such conditions increase the mental pressure applied to humans, shifting them from peacefully fulfilling their goals to competing with others over their realization, and to the necessity of defending, preserving, and improving the already established achievements related to them. As speculated in Chapter 2, through the systemic application of a core energetic perception, these *needs* are projected onto spatially assessed objects and situations experienced throughout the individual's life.

Another psychoenergetic assumption anchors the human struggle to its physical evolution process. Accordingly, every presently evolved human, represented as an EM body and mind complex, constitutes a reflection of a long, unfolding series of "energetic struggles" between physically—and, by derivation, chemically and biologically—interpretable

events. The outcomes of these struggles have been circumstantially shaped by environmental changes yet were causally dictated under the strict laws of general spacetime physics, including their energetic and entropic directives. Related to this context, the EGMC introduced the *perceptive physical dimension (PPD)* assumption. This assumption suggests that, as a consequence of the assumed projective unfolding of evolution, algorithm-like methodic operations behind our cognitive processing of spatial events—with an emphasis on those involved in energetic interpretations of sensory inputs—correlate with the formulation of physical laws and principles and reflect them to a certain degree.[22]

Before moving on, we emphasize the relation between the genetic goals and distinct modes of behavior reflected in the human, which we refer to as *"behavioral states"*. The EGMC suggested the existence of three main behavioral states: genetic-focused, escapism-focused, and sleeping. The *genetic-focused state* corresponds to cognitively driven engagement, above a certain energetically assessed attention threshold, in realizing, conserving, and ameliorating genetic-goal objectives. Chapter 2 will relate this engagement to the mechanistic assessment of various response patterns in the presence of energetically attractive triggering events. The *escapism-focused state* includes a wide range of activities deliberately engaged in without a genuine focus on genetic incentives. These activities are often enjoyable and include playing, reading, creating, travelling, and daydreaming,

22 Improved predictions of perceptive and behavioral sensoresponses based on this concept would hypothetically benefit from coupling PPD-inspired algorithms with individually tailored bias functions. For further discussion, see Tel-Vered, *How Physical Principles Guide Our Behavior*.

among other leisure examples.[23] Clearly, some of these are covert behaviors that do not require visible expression. A third prominent behavioral state is attributed to *sleeping*. In contrast to the two former wakeful states, during sleep the individual shows elevated kinetic passivity coupled to reorganizational physiological processes necessary for sustaining the ongoing operation of human functions.[24] Beyond the vital relaxation of muscles and homeostatic regulation, we further correlate the mind activity occurring in this state with several systemic processes related to equilibration and assimilation of memories,[25] and, as will be proposed, also to an increased discharge of excess sensory energy from the mind.

It is well established that the sensory systems of the body remain active in all behavioral states. The EGMC suggests, however, that sleeping and escapism-focused activities hold relatively increased motivation thresholds, μ^0_{GCF}(threshold) (see Chapter 2), which, once crossed by a potent focal trigger, allow attention to revert to it with prompt refocusing

23 Certain activities, such as practicing sports and socializing, occasionally share both genetic and escapist characteristics. We also believe that, similarly to the genetic-focused state, some escapism-focused activities can affect the individual's perception of self. Despite such possible connections between the prominent wakeful behavioral states, we still view engagement in escapist activities as free from a clear intention to invest primary attention, energy resources, and time in improving or conserving the individual's genetic ecosystem during their practice.

24 Escapist activities and sleep aim to soothe prolonged bodily and mental efforts invested in genetic-focused behavior. This applies, for example, to muscle relaxation and the revitalization of the mind's attention-concentration functions, which tend to decline after sustained focused activity. Hence, in the absence of different interfering forces, sleeping and escapism-oriented activities help the individual perform better and maintain mental acuity upon reverting from them to the genetic-focused state.

25 Björn Rasch and Jan Born, "About Sleep's Role in Memory" *Physiological Reviews* 93, no. 2 (2013): 681-766; Cara A. Palmer and Candice A. Alfano, "Sleep and Emotion Regulation: An Organizing, Integrative Review" *Sleep Medicine Reviews* 31 (2017): 6-16.

on genetic-based assessments and the energetic struggle. Accordingly, we may additionally distinguish between the behavioral states through the typical threshold levels they require for reverting to a full genetic focus.

1.2 Hardwired biases

The genetic forces and pressures acting on the individual may be considered one instance of an energy-oriented systemic bias affecting the cognitive processing of different triggering events. From our systemic perspective, the human psyche strives to reach states in which various mental forces are balanced out—states that we associate with expressions of certain positive emotions as well as with the physical concept of *equilibrium*. Regardless of this intrinsic aspiration, humans never reach genuine equilibrium states, partly due to the persistent emergence of triggering events that keep altering the forces experienced.[26] Nevertheless, when the triggers are not too energetically-genetically extreme, one may recognize the natural inclination of the mind to shift from one pseudo-equilibrium state to another, resembling to some extent the case of neutral stability equilibrium. These drifts between balance-seeking pseudo-equilibria,[27] and the time required to establish them, often reshape our emotional states, beliefs, and perspectives regarding the incremental energetic-genetic changes we experience throughout life.

26 In this context, we assume that the sleeping state also assists mental equilibration.

27 Peter Sterling, "Allostasis: A Model of Predictive Regulation" *Physiology & Behavior* 106, no. 1 (2012): 5-15.

The aspiration to balance out energetic-genetic-focused elements is believed to inherently affect cognitive processing. Various factors aim for this balancing because they appear to conflict on different mechanistic and other cognitive levels, while consequently generating negative emotions that cause suffering to the individual.[28] Among these, we indicate *conflicts* around needs, urges, and a variety of self-assessments concerning relevant objectives.[29] The four genetic goals and the needs they give rise to may be viewed as a reference physical and psychological framework that can be projected onto all of the individual's needs.[30] Accordingly, we treat human needs as some sort of derivatives of the goals. Now, we know that, for different reasons, not all humans fulfill the reproduction target, and consequently the guardianship and enhancement goals. In fact, we regard the individual's life trajectory of physical events as a powerful biasing factor that may hinder, or even overcome and sabotage, the inherent genetic drives. These circumstances help account for decisions and behaviors that appear *anti-genetic*, including choosing not to have children, abandoning offspring at different life stages, or, in extreme cases, committing suicide. Namely, general spacetime physics may circumstantially overcome basic

28 This may perhaps be viewed as a form of energetic penalty associated with the excess physical energy often invested in resolving such conflicts, reflecting a decrease in the overall efficiency of the processes involved. With that said, unresolved conflicts may cause long-term adverse moods that can trigger underlying pathologies.

29 Robert A. Emmons and Laura A. King, "Conflict among Personal Strivings: Immediate and Long-Term Implications for Psychological and Physical Well-Being" *Journal of Personality and Social Psychology* 54, no. 6 (1988): 1040-1048; Matthew M. Botvinick et al., "Conflict Monitoring and Cognitive Control" *Psychological Review* 108, no. 3 (2001): 624-652.

30 By combining the different viewpoints described in this book, one may also devise, for example, an energetic-genetic-centered analogy to Maslow's hierarchy of needs.

inclinations emerging from its hereditary-evolved products.

Next, we posit that emotions associated with the realization of these goals may arise both absolutely and in relation to other goals. Upon processing and perceiving the situation, an individual who wants, for example, to reproduce yet is unable to do so for various reasons is expected to experience frustration, among other negative emotions. In another instance, an individual who prioritizes his or her own survival over caring for his or her offspring may experience an energetic-genetic conflict from which guilt and regret, among other adverse emotions, might be expressed. With that said, individuals may not always be aware of the unbalanced forces affecting their mood. Clearly, these tendencies extend beyond the realization of the goals and apply to other needs that are relevant to conserving and improving already established genetic achievements.

Mind conflicts can be associated with dilemmas and incongruities in cognitive processing. The systemic response to these "inner mind struggles" typically involves the emission of adverse emotions, which often act as inherent biases (discussed in Chapter 3). Another emergent systemic functionality that concerns cognitive processing is the use of *comparisons*. Comparisons occur on various levels, from belief-based top-down perceptive assessments of sensory triggers to high-level cognitive processes comparing genetic performances and other related subjects. While comparisons help us interpret our surroundings and pursue the genetic plans, under certain situations to be addressed later they may also summon different emotions. The reference objectives for these comparisons include

the individual's self, others, and a myriad of energetic-genetic interpretations of spatial elements and situations at different times in life. Such comparisons indicate *relativity* as an inherent cognitive factor that appears in various processing procedures while potentially biasing their assessments.[31]

Building on comparisons and relativity, we consider two additional systemic factors relevant to emotional expressions. These are *prioritizations* and *expectations*. In our context, prioritizations are often associated with a basic strategy for allocating processing attention and resources to more energetically-genetically significant events that are typically assessed through comparisons. Thus, prioritizations help us filter less significant energetic-genetic potentials and consequently "choose our battles". As we will later see, prioritizations and the *grading* they often involve are also employed in assessing *decisions* and reactions to different triggers. Other "macro-scale" systemic tendencies, with which we are all self-familiar, are to *minimize suffering* and, consequently, to *prioritize pleasure over suffering,* especially in cases where resembling potentials are compared. While expressions of pleasure and suffering may take specific forms and vary from one individual to another, the general inclinations can be regarded as universal among mankind. Expectations are another pivotal mental factor in the individual's life, and we view them as inherently integrated into the processing mechanisms of core perceptions and high-level cognitive

31 Leon Festinger, "A Theory of Social Comparison Processes" *Human Relations* 7, no. 2 (1954): 117-140; Abraham P. Buunk and Frederick X. Gibbons, "Social Comparison: The End of a Theory and the Emergence of a Field" *Organizational Behavior and Human Decision Processes* 102, no. 1 (2007): 3-21.

processing (see Chapters 2 and 3, respectively). Given that, we may intuitively correlate emotional expressions with the match between our predictions of how situations will unfold and their apparent energetic-genetic outcomes.[32]

1.3 Possible systemic roles of emotions (and other PCEs)

Besides their emission during and following different mental processes, and their potential to impact cognitive transformations, we speculate that evolution has equipped emotions with several systemic roles.[33] One such role is to distract humans from evolution itself and, more specifically, from the idea that—according to uncompromising physicalistic-deterministic perspectives—their underlying essence in general spacetime is to modestly serve its physical evolution from an utterly marginal habitat. Within this generalization, one may point to various forms of human "subordination", which may be understood as at least partly involving being "enslaved" to the (bio)physical dictates of the hereditary process and its genetic goals. Such interpretations, acknowledging our insignificant role in the total development of the universe, may induce a genetically demotivating effect in some believers. Now, urged by psychoenergetic needs to find order patterns (see Chapter 3), many humans project from these needs onto their biased narratives and often associate self-significance

32 Some roles are also proposed in: Robb B. Rutledge et al., "A Computational and Neural Model of Momentary Subjective Well-Being" *Proceedings of the National Academy of Sciences* 111, no. 33 (2014): 12252-12257.

33 Randolph M. Nesse, "Evolutionary Explanations of Emotions" *Human Nature* 1, no. 3 (1990): 261-289.

with raising children or with other emotionally rewarding dynamics. Yet PCEs as a whole, and emotions in particular, may function as an additional protective layer that attempts to distract individuals from dwelling on or adopting the potentially destructive, physically oriented narrative of meaningless and insignificant existence.

We further assume that PCEs, including emotions, can systemically catalyze or restrain the individual's responses to various triggering events. Considering their mental implications, this and other regulatory mechanisms may contribute to the emergence and acceptance of several illusions, regarding, for example, free will and absolute altruism devoid of any manifestation of self-gain, which help "lubricate" the persistently working mind "machine" on its way to achieving, improving, and conserving genetic goals and their objectives. Another speculation is that, through their transmission processes onto a single or multiple yet linked consciousness "screen(s)", PCEs integrate segments of processed contributions.[34] The latter might otherwise not have been able to unite and connect efficiently due to physical limitations posed by their physical distributions in the mind and, from a more physiological perspective, due to restricted and contingent synchronization and wiring limitations in the brain. In this sense, emotions may be involved in mechanisms promoting data integration that affect cognitive outcomes.

An additional idea considered by the EGMC proposes that PCEs, and emotions among them, assist in eliminating

34 Conscious access may involve large-scale integration and broadcasting. For example: Stanislas Dehaene and Jean-Pierre Changeux, "Experimental and Theoretical Approaches to Conscious Processing" *Neuron* 70, no. 2 (2011): 200-227.

surplus sensory energy from the mind. Similar to other speculations presented in this subchapter, this concept may also help account for consciousness.[35] Probably accompanying other physical dissipation routes in the discharge of excessive sensory energy that could be harmful if accumulated, PCEs might be correlated with the emission of distinct patterns of neural-oscillation-triggered, low-frequency waves to the EI world.[36]. That is, despite the overall facilitation of neural conduction, and probably cognitive processing, by metabolic-based energy, it might be that neural emission processes coupled to PCEs inherently reduce—even if marginally and in parallel to other dissipation pathways—an excessive energy buildup in the individual's mind caused by its prolonged[37] sensory excitation. We believe that the efficiency of this process peaks during the behavioral state of sleeping, when mind activity remains high, yet sensory stimulation is relatively limited. Finally, we do not exclude a scenario in which some adverse emotions are systematically emitted under certain circumstances to signal a malfunction in mind operations. In a manner similar to the body's sensory receptors, it may be that the mind also utilizes designated sensory units to indicate processing and memory-synchronization problems, homeostatic issues, and other flaws, which

35 Assuming that cognition could also have evolved without consciousness, shaping the human more like a robot.

36 The possible functions of neural oscillations have been widely discussed. See Kilian Koepsell et al., "Exploring the Function of Neural Oscillations in Early Sensory Systems" *Frontiers in Neuroscience* 4 (2010): article 53; Erol Başar, "Brain Oscillations in Neuropsychiatric Disease" *Dialogues in Clinical Neuroscience* 15, no. 3 (2013): 291-300.

37 While sensory excitation is persistent, its intensity may vary significantly between behavioral states.

may then be transmitted to consciousness through the occasional emission of emotions.

Chapter 2

The Mechanistically Unbiased Perspective

Our second level of perspective on emotions addresses different cognitive processes that have presumably evolved to mechanistically yield perceptions and related mind products. Despite being influenced by a wide range of personal biases, these cognitive outcomes are treated here as arising from *"mechanistically unbiased" processes*. In this context, the systematic formation of high-level cognitive products—through and from which emotions are assumed to emerge—is described as pristine, albeit energetically-genetically biased. Building on the concepts presented in Chapter 1, this chapter provides readers with selected fundamental views of the EGMC concerning the formation of the individual's self, spatial perceptions, and decision-making processes related to interactions with the environment. It also attempts to correlate these processes with the experience of various emotional expressions, denoted as "Source 1-3" emotions.

2.1 Emotions Related to Formation of the Self ("Source 1" Emotions)

One pivotal mind element that is tightly associated with energetic-genetic considerations is the individual's *self*, depicted on the right side of Figure 3. In approaching the

concept of the self, the EGMC relies on our own intuitive impressions suggesting that our sensations and their interpretations revolve around a type of "singularity" toward which our interactions with the EI environment and its stimuli appear to converge, or relative to which they are interpreted. The theory proposes that the physical manifestation of the self can be linked to designated BES assimilated into memory arrays.[38] Under certain conditions, these updatable mind content distributions are projected as PCEs into consciousness, emerging as *the perception of the self (*P_{self}*)*. We propose that the individual's self is composed of two interlinked memory-stored content distributions: *the "classical" self (C-self)* and *the energetic self (E-self)*. While the focus of awareness may alternate between the PCE-manifested perceptions of these elements (CP_{self} and EP_{self}, respectively), the individual's complete perception of the self is defined as their synchronized product, as expressed in Equation 1:

(Eq. 1) $P_{self} \equiv$ synchronized (PCE projections of C-self and E-self) = synchronized (CP_{self}/EP_{self})

In the absence of critical pathologies, P_{self} manifests as a coherent, combined spatial-energetic narrative that accompanies the individual throughout life.

We begin with the CP_{self} element of the self. The EGMC views CP_{self} as emerging from perceived—observed and communicated—spatial beliefs of the individual. These beliefs correlate with assimilated perceptive products of

38 Potentially including relevant information stored in short-term memory.

"classical" perception (CP, discussed later in this chapter), which mechanistically interprets the ongoing environmental exposure individuals experience as they navigate their habitat. CP_{self} also correlates with more overarching CP-based beliefs concerning spacetime and its properties.[39] In light of this, the perceived and believed spatial aspects of general spacetime that are relevant to CP_{self} contribute to the establishment of a spatial identity that phenomenologically converges within the individual's mind. The EGMC argues that this consciousness "*singularity*" is subsequently reused as a reference point for upcoming CP assessments.

In addition to the C-self, the individual's self is believed to include an interlinked energetic-genetic-oriented component: the E-self. The EGMC associates the E-self with assimilated assessments of self-potency and established achievements related to pursuing, realizing, improving, and preserving genetic goals. These assessments also require CP-based interpretations of numerous objects and situations encountered throughout life. Moreover, we assume that the cognitive processes yielding the E-self and its perception (EP_{self}) occur in every human being, regardless of personal aspirations, resentments, or objective capabilities to realize the genetic goals. Before proceeding with the operative principles governing these assessments, it should be noted that although both the "classical" and

39 The spatial narrative of self-identity is closely intertwined with temporal perception. It leads, for example, to the expectation that presently observed local surroundings will continue to exist—albeit potentially in modified form—after the self has shifted from its current spatial location. Conversely, it supports the assumption that there are spacetime localities that the spatial self does not, has not, or will never observe, or from which it will never observe. We further propose that the cognitive tools of CP enable the individual to project from his or her reference-self perspective and evaluate the properties of spacetime events and objects without direct observation.

energetic contributions to the self are vital for functioning, our psychoenergetic approach assigns greater significance to the E-self and EP_{self}—rather than to their "classical" counterparts—when addressing emotional expression and mitigation.

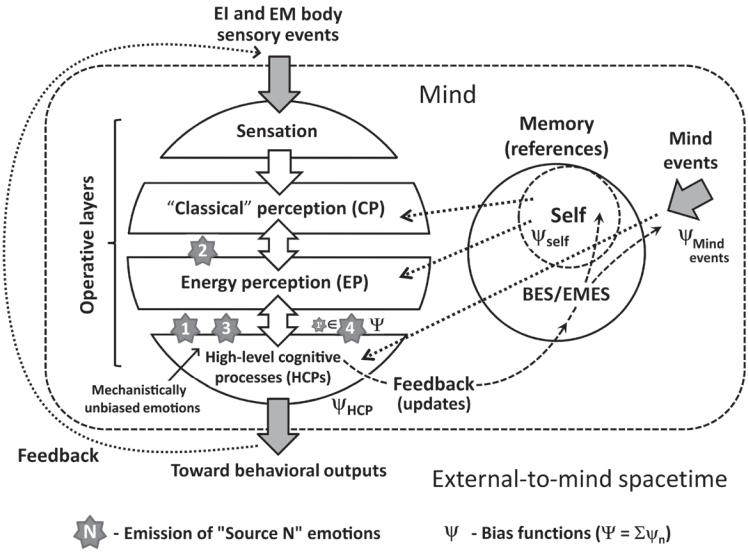

Figure 3. Postulated mind processes underlying the formation of emotions in the individual human.

The mechanistic formation of E-self assessments and the perceptive "singularity" they create are believed to employ higher-order cognitive functions. These facilitate the formation of *high-level cognitive processes (HCPs)* that rely on both long-term and short-term assimilations. The assessments target energetic-genetic information associated with the different DRSs: the individual's mind, EM body, and achievements, including possessions, in the EI world. Such estimations are performed repeatedly

throughout the individual's life and possibly periodically during certain behavioral states. These processes are initiated in this case by the systematic[40], intrinsic activation of designated mind events (see Figure 3), which trigger the required HCPs. Among other factors, the assessments rely on *top-down processing*[41] that employs previously and recently assimilated beliefs derived, or projected, from the genetic goals—particularly those concerning goal realization and the conservation or amelioration of related achievements. It is also assumed that while some of these estimates have a realistic foundation within general spacetime, others lack such a basis and may therefore be regarded as physically ungrounded or illusory.

We now briefly describe what is assessed with respect to each DRS. The EM body's contribution to E-self/EP_{self} corresponds to predicted physical potencies of the body to implement, conserve, or ameliorate genetic objectives. These predictions rely on interoceptive signals indicating changes in functional integrity,[42] as well as on self-experienced and externally communicated observations concerning bodily function. Examples include sensations of pain, or their absence, fatigue, disease symptoms (or feelings of physical soundness), awareness of motor abilities or disabilities, strength, stamina, and similar factors. Mind-related

40 The next chapter will also address cases in which E-self assessments are consciously initiated by the individual rather than occurring systematically-mechanistically.

41 Karl Friston, "The Free-Energy Principle: A Unified Brain Theory?" *Nature Reviews Neuroscience* 11 (2010): 127-138; Andy Clark, "Whatever Next? Predictive Brains, Situated Agents, and the Future of Cognitive Science" *Behavioral and Brain Sciences* 36, no. 3 (2013): 181-204.

42 A. D. Craig, "How Do You Feel—Now? The Anterior Insula and Human Awareness" *Nature Reviews Neuroscience* 10 (2009): 59-70; Hugo D. Critchley and Neil A. Harrison, "Visceral Influences on Brain and Behavior" *Neuron* 77, no. 4 (2013): 624-638.

contributions to E-self/EP_{self} originate from assessments of the individual's motivation to pursue and sustain the inherent goals, as well as the perceived competence[43] to do so. As mentioned earlier, we further speculate that, in analogy to the EM body, the mind may employ self-sensing, possibly neural, functions to detect and signal—possibly also through PCEs—potential flaws in its cognitive "macro-scale" operation. These may be weighted accordingly in the assessments.

Beyond bodily and mental potencies, we assume that the mind also evaluates the individual's "achievements" in the EI world and cognitively associates them with the E-self. From an intuitive standpoint, the EI habitat represents the portion of general spacetime where genetic goals are or can be realized, and where energetic resources are actively collected, "passively" received, given away for different reasons, or lost.[44] Moreover, changes in E-self assessments may also arise from reorganization and conversion reactions involving the individual's EI achievements and potential resources. These assessments[45] rely on broad beliefs, among them those concerning the "*ownership*" of spatial content and

43 Albert Bandura, "Self-Efficacy: Toward a Unifying Theory of Behavioral Change" *Psychological Review* 84, no. 2 (1977): 191-215.

44 The EGMC draws a conceptual distinction between resources that are actively implemented in the realization of the individual's genetic goals and possessions that retain only the potential to be directed toward such ends. The theory further posits that, at any given moment, a certain marginal fraction of energetic resources within general spacetime may be physically linked to the individual's realized goals and achievements. With respect to EI-assessed contents, these correspond to specific actual spatial distributions formed through the realization of replication, critical guardianship, and enhancement objectives.

45 Even when an external potential is not ultimately realized to its self-perceived capacity, awareness of it may still influence assessments of the energetic self.

its distribution between individuals. Such beliefs form the basis of social laws and conventions designed to regulate the ongoing macro-energetic struggle.

Based on the preceding assumptions, we treat the energetic self as a systematically assessed mind element designated to reflect a pseudo-quantitative, three-DRS profile of self-related genetic achievements and potencies. The perception of this element, EP_{self}, is assumed to serve as a reference point for certain cognitive processes that play a critical role in human sensoresponses (see Section 2.3). When EP_{self} is integrated with its "classical" spatial analog, CP_{self}, the two form a unified perception of the self that ideally provides the individual with a coherent spatial-energetic self-narrative.[46] Although the mechanistic updating of the E-self is assumed to be largely subconscious, we believe that individuals occasionally become aware of some of its cognitive products depending on the circumstances—most notably through the experience of EP_{self}.[47]

When scrutinizing the mechanistic process by which the self is assessed, one may question its connection to emotions and moods as particularly relevant PCEs. In response, our psychoenergetic approach suggests that, in addition to yielding updated evaluations, the cognitive assessments of the E-self emit emotional PCE byproducts,

46 The combined spatial and energetic-genetic interpretation of the self may be compared with philosophical accounts of personal identity. For historical context concerning Locke, see Peter R. Anstey, *John Locke and Natural Philosophy* (Oxford: Oxford University Press, 2011). For Reid, see Rebecca Copenhaver, "Reid on Memory and Personal Identity" in *The Stanford Encyclopedia of Philosophy*, ed. Edward N. Zalta (2018). For an overview, see "Personal Identity" *Internet Encyclopedia of Philosophy*, https://iep.utm.edu/person-i/.

47 Chapter 3 briefly addresses cases of consciously performed EP_{self} assessments, which are considered more specific and less overarching in scope and are subject to a distinct range of biases.

depicted as *"Source 1" emotions* in Figure 3, in accordance with the following reaction-like equation:

(Eq. 2) E-self(memorized) + biased inputs $\xrightarrow{\text{HCPs}}$ E-self(updated) + Source. 1 emotional PCEs

Here, E-self(memorized) corresponds to the most recent estimated state of the energetic self retrieved from memory and used as input for the updating process. We assume that the encoding characteristics of this parameter within memory arrays also correlate with the individual's history of prior assessments and assimilations, which may themselves influence its subsequent EP_{self} perception.

Following the last update of the E-self, several changes may have occurred, including experiences and sensoresponses that affect beliefs regarding health and emotional states, skills, EI possessions, and other relevant factors. The assimilation of some of these events leaves projected imprints on mind arrays, such as memorized BES, which then actively influence subsequent high-level cognitive updating processes as biased inputs. Using *cognitive tools* such as focusing, memory, comparison, imagination, and related functions,[48] the mind carries out a mechanistic set of DRS-focused reassessments. These are followed by a comparative process that indicates potential changes (ΔE-self) in the memorized energetic self. Due to the subjective nature of the inputs involved, we regard these HCP-based assessments as biased within our "mechanistically unbiased" framework, and accordingly

48 Such functions are assumed to emerge from the physical-physiological foundations of the mind-brain system.

ascribe to them an overarching impact function (ψ_{self}), as illustrated in Figure 3.

Once the subconscious reassessment of the E-self is completed, the relevant mind arrays reorganize and become updated. The systematic emission of Source 1 emotional PCEs described in Equation 2 follows, or occurs simultaneously with, this updating process. Treating emotions as vectors, their direction at this stage corresponds to the tendency of the assessed self-energy change, ΔE-self. Positive emotional expressions arise when the tendency is increasing, while negative expressions arise when it is decreasing.[49] The amplitudes of Source 1 emotional vectors are assumed to be less rigid and less systematic. Instead, they depend on contextual factors, including previously assimilated assessments. These assessments, which are also shaped by the individual's subjective energetic-genetic life trajectory, effectively establish a subconscious *expectation benchmark*. Accordingly, this introduces a more circumstantially biased dimension that intersects with psychological considerations. For example, it suggests potential correlations between the magnitudes of experienced emotional responses and personality traits—particularly those related to short- and long-term expectations.[50] Such traits may themselves be shaped by the individual's history of energetic-genetic accomplishments, as well as by evolving perceptions of potency and readiness to realize future goals.

49 Among the factors that may bias the distribution of emotions expressed at this stage are consciousness attractors. These circumstantial shifts in attentional focus—often triggered by internal mind events—can influence the relative weighting of competing DRS assessments.

50 For example, a negative assessment may subconsciously affect a perfectionist more strongly than it would an individual with a comparatively carefree disposition.

We have just outlined the first mechanistic encounter with Source 1 emotions during the assessment of changes in the energetic-genetic state of the self. Once the E-self has been updated, the individual may become aware of it through different mind events and experience EP_{self}. In addition to the recurring subconscious mechanism described above, humans are also capable of voluntarily initiating more DRS-focused, conscious evaluations of EP_{self}. These assessments hold the potential to alter E-self(memorized). Because the HCPs involved in such conscious evaluations are assumed to be less "automated" and more circumstantial and stochastic-like in nature—and influenced by a wide range of subjective biasing factors (ψ_{self})—they are addressed separately in Chapter 3.

2.2 Emergence of Emotions in the Early Stage of Energy Perception Formation ("Source 2" Emotions)

Considerable attention has been devoted by the EGMC to the concept of human responses to the reception of the EI environment ("*sensoresponses*"). Perceptive sensoresponses have been correlated with the mechanistic physiological sensing of EI events and their conduction to the mind for processing, ultimately yielding a series of perceptions regarding the assessed stimuli. Among the reasons these perceptions are critical to humans are their contributions to spatial orientation, recognition of one's genetic ecosystem, and implementation of genetic goals when combined with behavioral "*sensomotoric*" responses. The EGMC proposes that sensoresponses form through

several sequential, yet interlinked, stages referred to as "layers". These layers, depicted on the left side of Figure 3, are generated through processes that produce specific mind content distributions. Such changes are followed by the emission of distinct PCEs associated with the layers of sensation, "classical" perception (CP), energy perception (EP), and sensory-based high-level cognitive products, including, for example, decisions that precede behavioral responses. The present subchapter focuses on emotions evoked at an early stage of EP assessments, while Subchapter 2.3 addresses the relationship between emotions and subsequent HCP-based mechanistic assessments of behavioral sensoresponses.

In introducing the layered model, the EGMC associates the basal *sensation* layer with the direct, transmission-like PCE of the mind's sensory projection. This projection refers to the reorganization of specific mind contents caused by combined stimuli from the receptive fields of the body's exteroreceptors.[51] Consistent with conventional physiology and the mind-brain assumption, multisensory information is believed to be conducted to the mind via neural pathways. There, its physical-structural projection evokes the sensation PCE and undergoes further processing that produces spatial perceptions. Accordingly, sensation may be regarded as a pristine, pre-perceptive

51 Assuming the hypothetical correlation between mind and brain, the mind projection from which sensation is presumed to arise may be associated with specific neural structures in wired cortical regions. These may include, for example, retinotopic map projections of the visual field: Brian A. Wandell, Serge O. Dumoulin, and Alyssa A. Brewer, "Visual Field Maps in Human Cortex" *Neuron* 56, no. 2 (2007): 366-383.

phenomenological layer[52] in which "bottom-up" relaying of incoming sensory information forms a potential precursor for subsequent cognition-involving sensoresponses. These processes are typically refreshed at high rates governed by physical (intrinsic physiological) properties. Being accustomed to the experience, individuals are often unaware of any possible quantization or delay in sensation, and thus tend to perceive it as continuous during wakeful states.

The next layer corresponds to the first of two core spatial perceptions and refers to the individual's *"classical" perception (CP)*. CP plays a central role in assessing and recognizing objects, identities, properties, relations, dynamic situations, and other features within the sensory-triggered mind projection from which sensation emerged. The EGMC further assumes that not all components of the sensory projection are assessed simultaneously. Rather, at any given moment, the mind focuses on specific attention points, referred to as *basic consciousness foci (BCF)*, while other elements are temporarily relegated to the background.[53]

While CP is fundamental to human experience, we focus here on its interlinked *energy perception (EP)*.

52 This assumption implies a chronological distinction between sensation and subsequent perceptual interpretation. Support for such sequencing arises, among other indications, from occasional experiences of delay between direct spatial observation and later identification. Additional intuitive support derives from the abundance of spatial features present at the sensory level that lack corresponding perceptual interpretation. This view further proposes that the density of processed sensory information can only decrease along the sensoperceptive pathways, thereby situating perception chronologically after sensation.

53 The EGMC has briefly addressed the cognitive synthesis of assessment clusters from BCF, as well as their circumstantial updating during EI experiences. Accordingly, further discussion of these mechanisms is omitted here.

Accordingly, detailed discussions of spatial recognition and interpretation—including different physiological, psychological, and other aspects of CP—are left at this stage to experts in cognitive and brain sciences. Nevertheless, several assumptions regarding the "classical" perception remain relevant: (i) CP uses various mind functions[54] that are involved in *top-down processing*, including *comparisons* between transient sensory projections and information stored in memory from past experiences, such as assimilated BES; (ii) CP operates through a methodical interplay with other perceptions. For example, it both utilizes and supports the continuous formation of CP_{self}, which serves as its dynamic reference point for interpreting the film-like experience of one's life; (III) CP employs two primary types of assessments: transient assessments, which rely on direct evaluations of immediate sensory data, and overarching assessments, which rely on top-down estimations based on acquired beliefs concerning causality, repetition, stability, relativity, and related concepts; (IV) CP aims not only to identify objects and situations but also to predict their short- and occasionally long-term evolution; (V) CP interpretations do not depend on back-decoding neural pathways or pinpointing specific activated receptors;[55]

54 Such functional tools may include various forms of memory, which retain information across multiple timescales and provide reference points for comparison; imagination, which allows elements to be flexibly compared through fluid associative patterns; and concentration, which enables localized and focused processing of narrower mind distributions.

55 We propose that internal processes coupled to feedback mechanisms influence ongoing sensory reception in ways that bias the sensoresponsive conversion process. This added complexity, among other factors, makes it unlikely that perceptive mind operators employ a hypothetical "genetic key" to retroactively decode precise activation-conduction pathways along one-way physiological tracts and interpret space-time through a reversed bottom-up reconstruction.

(VI) Although sensoreception is correlated with EI physical sources, its generation is subjective and nonlinear, and therefore unreliable from a purely physical standpoint; (VII) Many CP interpretations are accompanied by verbal descriptions. Even when unspoken, these interpretations contribute to, and occasionally also promote, high-level cognitive processes such as thinking and decision-making that precede perception-based behavior; Finally, (VIII) CP does not assign personal energetic-genetic meaning to identified objects or situations. Such meaning emerges only in a subsequent interpretive stage, associated with the individual's energy perception (EP).

Energy perception links CP-recognized objects and situations with human motivations aimed at fulfilling genetic goals and conserving or improving achievements related to them. The assessment and prioritization of BCF with respect to genetic goals create a *motivational layer* that assigns graded energetic-genetic significance to spatial elements from the individual's perspective. These mechanistic products are transmitted to consciousness and expressed phenomenologically over the CP-based interpretations, layered atop the basal sensation PCE. The EGMC further assumes that the EP layer and its respective mind projection serve as a precursor to subsequent high-level cognitive evaluations of possible behavioral responses to the significant foci.[56] In this context, we also note that EP represents a personal projection of the energetic struggle occurring within the habitat.

56 In their hypothetical, purely mechanistic and unbiased form, such responses are assumed to be consistently directed toward enhancing the individual's energetic-genetic state.

From the perspective of this book, our key interest in EP stems from its early mechanistic interface with emotions. During early EP operation, the perception focuses on assessing the genetic significance of CP-interpreted BCF and grading them for prioritization. We refer to the most significant of these as *genetic consciousness foci (GCF)*. GCF represent coarsely predicted potentials of spatial elements to facilitate or obstruct the realization, conservation, or amelioration of genetic goals—either actively, by means of interactions with the foci, or passively, without self-investment of energy in such interactions. These predicted potentials are pseudo-quantitatively correlated with genetic motivation indices, reflecting the immediate energetic-genetic attractiveness of the foci for further cognitive processing. The grading of the genetic motivation indices employs cognitive functions similar to those used by CP, including top-down processing that relies on BES, as well as memorized emotional PCEs stored in the emotion-encrypted mind structures (EMES). At this stage, the assessments are largely independent of EP_{self} and therefore tend to be coarse and over-generalized.

The EGMC views the grading process as an efficient perceptive filter that screens a considerable amount of energetically-genetically insignificant stimuli—as part of a mechanism later termed "genetic lensing". In performing this filtering, the system relies heavily on both CP interpretations and emotional expressions. Previously,[57] the EGMC examined an extreme scenario in which an individual

57 The broader EGMC discussion also considers assessments of spatial dynamics and spontaneity and factors such as "genetic selfishness" in the grading process. See Tel-Vered, *How Physical Principles Guide Our Behavior*.

awakens to find a person with a drawn knife standing over him or her. The rapid prediction of a severe self-conservation threat[58] occurs without direct reliance on the current pseudo-quantitative state of EP_{self}. Instead, it arises from *perceptive conjugations*, involving overarching beliefs and associative correlations, between the CP-recognized spatial elements and components of the individual's ecosystem. We assume that perceptive conjugations require no special quantitative assessments at this stage.

The emergence of emotional PCEs (*"Source 2" emotions*) at this stage is aligned with the need for rapid reaction that does not fundamentally rely on previous estimations of the energetic self. A seamless assimilation of emotional vectors during both direct and communicated experiences of energetic-genetic impacts related to various environmental interactions transforms EMES into effective "first-impression" indicators for future BCF assessments. Accordingly, we believe that when CP accesses BES memories of relevant past experiences, it also retrieves co-assimilated emotional vectors, providing coarse indications of potentially recurring energetic-genetic risks and benefits. This proposed mechanism assigns a significant systemic role to the CP-adjacent emotional factor and suggests an affinity between the storage characteristics of BES and EMES.

Building on these recent assumptions, we return to the example of a potential knife assault and acknowledge the intense emotion likely to arise in the individual during

58 Neural mechanisms underlying threat processing and interaction between emotions and cognition are discussed, for example, in: Joseph E. LeDoux, "Emotion Circuits in the Brain" *Annual Review of Neuroscience* 23 (2000): 155-184; Elizabeth A. Phelps, "Emotion and Cognition: Insights from Studies of the Human Amygdala" *Annual Review of Psychology* 57 (2006): 27-53.

his or her CP interpretations of the situation—possibly also associated with the fear of death. The integrated application of CP and emotional indicators creates a "*genetic lensing*" mechanism that filters out large volumes of sensory information. While effective, genetic lensing can be criticized for being unreliable and overly subjective. Essentially, numerous factors undermine the reliability of Source 2 emotional indicators. These include the imperfect assimilation of past experiences—particularly given the error-prone nature of communicative transmission—the recollection of events that never occurred, the forgetting of events that did occur, gradual structural alterations in memory, the assimilation of overlapping emotion vectors across different individual mind states, and biases stemming from emotions unrelated to external events. In addition, individuals differ objectively in how they express emotions, and personally contradictory experiences may evoke emotions of opposite polarity—for example, encountering a friendly dog that later bites. Taken together, these considerations suggest that emotional influences on the assessment of foci cannot be reduced to a simple weighted average of vectors embedded within emotional memories of CP-interpreted events.

The combined contributions of CP and Source 2 emotions enable humans to assess complex environments—often heuristically—by prioritizing stimuli that appear energetically significant. As foci are evaluated and their genetic motivation indices graded, the individual's ongoing actions and reactions in spacetime continually generate

additional BCF for evaluation. At the same time, previously evaluated foci are monitored and reassessed as they evolve, a process we refer to as dynamic updating. This process relies on mind functions that support attention and concentration, allowing the individual to detect changes in the significance of the foci and in their relative grading within the unfolding situation. To manage rapidly changing dynamics, we assume that the temporary grading of foci is maintained in a short-term mind stack designed for this purpose, possibly linked to sensory memory. Foci with the lowest genetic motivation assessments are systematically removed from this stack, while the remaining, more significant BCF—now classified as genetic consciousness foci (GCF)—undergo further internal comparison and updating. We further hypothesize that BCF falling below a defined *energetic-genetic threshold* of interest, μ^0_{GCF}(threshold), are comprehensively discarded. This threshold concept will later help differentiate among various behavioral states. Through this process, the filtering mechanism of genetic lensing conserves cognitive resources by eliminating numerous insignificant estimations. Nevertheless, BCF and GCF that have been relegated to the energetic-genetic background remain available for future reassessment and reprioritization. Under certain conditions, these foci may reemerge as catalysts or inhibitors during later high-level cognitive stages when practical actions are being considered.[59]

59 The EGMC further speculates about a mind-body feedback mechanism between the dynamic GCF-graded layer within individual consciousness and immediate physical, spatial, and sensory states. Such feedback may influence spatial positioning as well as sensory scanning and reception processes. Because individuals are largely unaware of these mechanisms, acknowledging their potential existence challenges the intuitive belief that environmental scanning is fully free-willed and unbiased.

2.3 Emotions Emerging at the Advanced Stage of Cognitive Processing of Sensoresponses ("Source 3" Emotions)

Thus far, we have argued that the determination, grading, and prioritization of BCF depend on the operation of specific cognitive processes treated here as mechanistically unbiased, although their outcomes may be influenced by several biasing factors. This preliminary EP stage of energetic-genetic estimation screens a substantial portion of sensory information while selectively allocating attention to forthcoming assessments of prioritized GCF. The process of genetic lensing is also expected to enhance systemic vigilance during the execution of more refined predictions. Following this screening stage, the prioritization of genetic foci effectively narrows the range of "life battles" in which the individual is, or may become, engaged. However, determining how to approach these battles requires further EP-driven, HCP-based assessments of possible sensoresponsive action and reaction pathways with respect to the prioritized foci. This section focuses on these mechanistic assessments and the emotions that arise from them.

The EGMC considers the mechanism governing assessments of preferred responses to sensory-triggered GCF to be hereditarily shared among humans. This mechanism is assumed to involve a *dynamic reciprocal interplay* between CP and EP. Once perceptive conjugation with EP_{self} occurs, energetic-genetic assessments initiate "classical" spatial inquiries directed toward various aspects of the unfolding mind sensory projection. At this stage, the energetic self is employed for the first time as a semi-quantitative reference point in evaluating spacetime. From

this perspective, energy perception may be viewed as relying on combined cognitive processing of data fluxes originating both externally and from within the mind.

With particular interest in sensoresponsive perception-based behavior, the EGMC's *detection-reaction model*[60] proposes a mechanism based on high-level cognitive processes that can be expressed using *self-predicted reactions* such as:

(Eq. 3) (detection:) $R_{event} + R_{self} \xrightarrow{HCPs} P_{event} + P_{self}$ (:reaction)

Here, the R_{event} reactant denotes a "detected" event for which a human response is being considered.[61] In this context, it corresponds to the mind projection of the highly prioritized GCF. The R_{self} reactant represents the individual via the energetic self as perceived at the time of assessment. It may also be understood that these reactants can be further correlated with specific content distributions within the mind. P_{self} and P_{event} are perceptive products of predicted interactions between the individual and the referenced event.[62] A more comprehensive view of this process

60 A central premise of the model is that the physics underlying macro-level cognitive processes can be causally and evolutionarily linked to the microphysical domain through multiple reduced reaction steps, possibly including emergent manifestations.

61 R_{event} may also correspond to a communicative event involving mediated information transfer between human minds concerning spacetime and its properties. Accordingly, emotions expressed through this mechanism may arise in relation to both direct and indirect communicative interactions.

62 Although the discussion refers to subjective perceptual elements, the mechanistic reaction under consideration may also be associated with genuine physical interactions between the content distributions underlying the GCF and the current energetic state of the self, which come into physical proximity within the assessing individual's mind.

assumes that the semi-quantitative reactants and products are perceptually conjugated and that the assessments may extend beyond the individual to include other recognizable elements within his or her genetic ecosystem.

The EGMC suggests that, at this pre-behavioral stage, the mind is intensively engaged in assessing self-energetic-genetic implications of multiple potential interaction paths between R_{self} and R_{event}. These paths are referred to as *response channels*. Each channel is characterized by distinctive features, including an activation barrier for implementation and a unique energetic-genetic impact on the individual, and occasionally also on the event itself. With respect to the different predicted implications for R_{self}, Equation 3 can therefore be divided into a set of more specific potential reactions, each corresponding to a response channel under consideration. While the EGMC focuses on channels that guide the individual to improve or conserve his or her energetic-genetic state, other responses driven by different primary incentives are associated with further behavioral states.

The analysis shifts at this stage from coarse, emotion-assisted estimations of genetic foci toward more specific semi-quantitative assessments of response channels. EP_{self} is now integrated as a comparative reference point, operating in conjunction with perceptive conjugations. For example, in a potential knife-assault scenario, the individual no longer merely anticipates possible harm, but actively evaluates present capabilities to defend against or evade the threat. Next, we propose that assessing the response channels requires additional CP-based estimations and predictions of forces and potentials expected to participate

in the various scenarios. These estimations often relate to overcoming activation energy barriers associated with possible actions taken by the individual, external elements of the focused event, and/or third-party participants in the overall experienced situation. These energetic barriers are denoted here using the activation energy notation, E_a.[63] The EGMC assumes that prioritization of response channels reflects an inherent tendency to maximize energetic-genetic gain while minimizing potential loss and excessive energy investment.[64]

As was previously noted, to determine the behavioral responses to a referenced event, the individual is believed to assess channel-specific motivation indices, denoted $\mu_{channel}$(event). These indices correlate with the predicted energetic-genetic implications of channel-specific interactions between R_{event} and R_{self}. The implications are represented by the semi-quantitative parameter Δself(channel), which reflects the predicted energetic-genetic change in the self resulting from the potential interaction:

$$\text{(Eq. 4)} \quad \Delta\text{self(channel)} = P_{self} - R_{self}$$

Interestingly, the concept of *spontaneity* plays a key role in these assessments. Spontaneous events may affect the individual without requiring meaningful self-energy

63 This speculative description already suggests the involvement of fundamental physical principles in perceptive mechanisms, in line with the EGMC's perceptive physical dimension concept.

64 An additional factor concerns the temporal horizon within which anticipated profits or losses are expected to materialize, with a general tendency to prioritize interactions that promise rapid gains while delaying or discounting potential self-losses.

investment, leaving him or her relatively passive in the situation, while certain other events require active intervention. Accordingly, the individual may consider both reactions to spontaneous processes and actions that involve active self-initiation of interactions with either spontaneous or non-spontaneous events.[65] It is also important to note that different reaction channels may be facilitated through the co-investment of energy by both R_{self} and certain EI elements that relate either directly to the foci under consideration or to third-party entities affecting the event. At this stage, the individual predicts both how responding through a given channel will affect his or her R_{self} and, based on perceptive conjugations, the investment required to execute the response, denoted as E^0_{inv}(channel).

The EGMC proposes the following non-exhaustive list of potential response channels:

1. Collection of energetic resources.
2. Enriching reception of resources.
3. Giving away resources.
4. Diversion of predicted consequences.
5. Escaping.

65 For the sake of simplicity, the term "reactions" will be used throughout the book without further differentiation between these cases. This choice reflects the causal conjugation between the event and the preceding sensory processes that bring it into consciousness, so that subsequent assessments and decisions may be regarded as responses or reactions.

6. Awaiting vigilantly.

7. Acceptance of consequences.

8. Ignoring the event.

9. Communicating the event.

These categories may be expanded, combined, or refined depending on circumstances, and readers are invited to consider additional possibilities. Although the EGMC offers a more comprehensive treatment of these channels, we will focus here on a few selected responses from the list in order to illustrate the types of assessments carried out at this stage.

One important response channel involves the collection of resources and the corresponding elevation of the individual's energetic-genetic self-state. This amelioration occurs through the appropriation of certain EI resources, a form of behavior that is often shaped by social laws and conventions governing ownership and possession. In this context, it is worth noting that humans tend to intuitively assume that increasing their own energy reserves enhances their genetic conservation. Although executing a collecting response may at times require additional external energy investment, it is generally regarded as an active, perception-based behavior. This classification highlights its fundamentally non-spontaneous character. As previously implied, distinguishing between spontaneous and non-spontaneous processes is essential for the comparative evaluation of different response channels.

We now turn to Figure 4(A). Panels (i) and (ii) demonstrate the basic expectations associated with a non-spontaneous event involving a collection response by the individual. It is important to emphasize that these objectivity-seeking interpretations deliberately set aside the full range of potential influences that might affect the predictions. To clarify, consider an idealized, bias-free scenario in which an individual encounters an abandoned hoard that he or she is able—and presumably entitled—to appropriate. An experience-based, CP-interpreted initial assessment enables the individual to recognize that ignoring the hoard and refraining from collecting it will not enrich his or her R_{self}. This causal understanding is reflected in the predictive index of self-energetic change, which in this case has a value of zero—Δself(collecting)=0—indicating that any increase in self-energy is not expected to occur spontaneously. This expectation is represented by the dashed line in panel (i). At this stage, ignoring the hoard may carry personal consequences, which we will set aside for the moment. In many situations, however, the individual would consider investing self-energy to appropriate the resource, as illustrated in panel (ii).

A tangible intervention by the individual in the situation, such as in the case of collecting, is expected to require some degree of effort. This effort entails an investment of energy in executing the response itself, regardless of its eventual outcome. In accordance with the general spacetime principle of energy conservation, such self-investment is assumed to occur even when the effort involved is minimal—for example, the modest kinetic energy required

by a healthy person to retrieve a desired object. Drawing on past experiences in spacetime, the individual is able to estimate this anticipated self-effort—referred to here as E^0_{inv}—typically in a coarse manner, though occasionally with greater quantitative precision, before deciding whether to engage with R_{event}. To illustrate this concept, an arbitrary magnitude of predicted self-invested energy is symbolically represented in the figure.

Another important prediction concerns the expected change in R_{self} resulting from the response. In the case of collecting, for example, the individual anticipates that appropriating external resources will increase his or her R_{self}. Because this change is treated as a reaction yielding P_{self}, P_{self} is predicted to exceed R_{self}. These predictions—including the resulting index of self-change, $\Delta self(channel)$—are assumed to depend heavily on the mind's operative cognitive toolbox. This toolbox integrates "classical" top-down interpretations with the perception of the energetic self, which serves as a reference point for the assessments. On this basis, it is reasonable to assume that individuals naturally strive to maximize their energetic-genetic gain through spatial interactions. As illustrated in the figure, this tendency is reflected in the assignment of higher *motivation indices*, $\mu_{channel}(event)$, to responses predicted to produce greater $\Delta self$ values. It is important to emphasize, however, that predicted outcomes do not necessarily correspond to actual results. In the collection channel, for instance, an individual may appropriate an object that ultimately proves—contrary to the initial prediction—to provide no positive contribution to R_{self}. Similarly, uncertainty

regarding practical outcomes is expected to accompany predictions across all response channels at this stage.

Another important concept relevant to all assessed channels is the systematic normalization of predicted response variables relative to the individual's current energetic self-resources. Enabled by cognitive operations that support the perceptive conjugation process, this normalization is applied primarily to the expected self-energetic change, Δself. For a given R_{event}, this relationship may be expressed as:

(Eq. 5) $\Delta self(relative) = \Delta self / R_{self} = (P_{self} - R_{self}) / R_{self} = (P_{self} / R_{self}) - 1$

The EGMC assumes that Δself(relative)—the *estimated index of relative self-change expectancy*—plays a central role in the simplified detection-reaction mechanism. Through this normalization, and in the absence of strong "foreign" biases, individuals evaluate potential gains or losses in proportion to their current energetic state. For example, a wealthy individual, aware of his or her abundant possessions, may assign a low Δself(relative) value to collecting a resource perceived as marginal. In contrast, the same resource may be evaluated by a less affluent individual as more attractive and worthy of energetic investment.

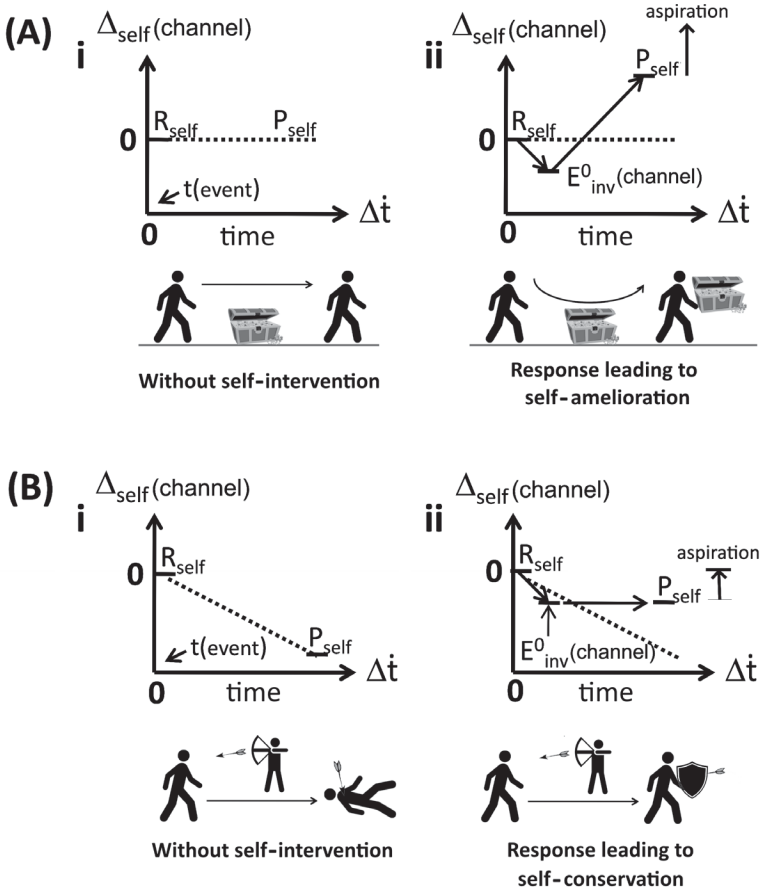

Figure 4. Basic patterns of predicted changes in the energetic self (individual ecosystem) resulting from possible responses to referenced events. (A) Depicts an "ideal" non-spontaneous event perceived as having the potential to improve the energetic self. Panel (i) presents the scenario without self-intervention, whereas panel (ii) predicts a successful response that leads to self-amelioration. (B) Illustrates a spontaneous event perceived as having the potential to worsen the energetic self, thereby constituting a conservation

problem. Panel (i) presents the scenario without self-intervention, and panel (ii) predicts a successful response that minimizes the potential losses shown in panel (i). All estimated energy levels and projected changes are arbitrary and do not necessarily correspond to the physical consequences of the interactions depicted.

Consistent with these propensities, each channel-specific motivation index may be correlated with the relative self-change expectancy through a general formulation[66] such as the following:

$$(\text{Eq. 6}) \quad \mu_{channel}(event) = |P_{self}/R_{self} - 1| \cdot [\varphi^0(channel) / E^0_{inv}(channel)]$$

A closer examination of the equation reveals that additional predicted factors appear in its second term—factors related to practical considerations associated with executing a given response. In line with the assumed general tendency to minimize self-investment of energy,[67] a tendency that also supports the maximization of relative gain, the formulation implies an inverse relationship between the motivational index and the *predicted energy investment*, $E^0_{inv}(channel)$, required for the specific response channel.

Another important practical factor concerns the individual's estimated *self-potency* to succeed, denoted

66 We emphasize that the equation is not intended to provide a precise mathematical definition of the underlying "algorithm", but rather to offer a perspective on the physical assessments that may hypothetically govern it.

67 An integrative model of effort allocation and control is presented, for example, in: Amitai Shenhav, Matthew M. Botvinick, and Jonathan D. Cohen, "The Expected Value of Control: An Integrative Theory of Anterior Cingulate Cortex Function" *Neuron* 79, no. 2 (2013): 217-240.

φ^0(channel). This EP_{self}-conjugated, coarse prediction involves evaluating one's own physical and mental capacities, as well as the current state of readiness to successfully ameliorate or preserve R_{self} by responding through the channel under consideration. Although the two parameters—E^0_{inv} and φ^0—may be interrelated, they represent distinct aspects of the response assessment. E^0_{inv} reflects the self-effort required to initiate the response, whereas φ^0 reflects the individual's perceived capacity—such as skills, feasibility, and competence—to carry it out successfully in a manner that produces the anticipated energetic-genetic change in Δself.[68] In the context of a collection response, the equation implies that the attractiveness of this channel increases when greater energetic-genetic profit is predicted, when the individual's current self-resources are relatively low in comparison to the expected gain, when the required energy investment is minimal, and when the individual's perceived capability to execute the action is high.

A few comments should be made regarding the motivation equation. First, because the equation lacks empirical validation, its algebraic formulation must be treated with particular care. We also note that the equation does not seek to mathematically formalize or precisely define the underlying "algorithm" of the estimation process. Rather, it aims to offer perspective on certain physically oriented assessments that are hypothesized to govern it. Second, although the equation is treated here as seemingly

68 Some references linking effort and perceived capacity to motivation include: Jack W. Brehm and Elizabeth A. Self, "The Intensity of Motivation" *Annual Review of Psychology* 40 (1989): 109-131; Bandura, "Self-Efficacy" 191-215.

straightforward, logical, and mechanistically unbiased, we propose that it is coupled to an overarching bias function encompassing a multitude of factors. Although the mathematical relationship between these functions is, for obvious reasons, not empirically established, it remains central to the present discussion. Furthermore, the equation is relatively generic, or at least readily adaptable for application across various response channels, including those extending beyond collection. Finally, modifications to the formulation are likely in cases where the response involves, among other scenarios, a combined investment of effort by the individual and others. Cooperation between individuals will be discussed briefly in Chapter 3.

Another response frequently evaluated is what we designate as the diversion channel. This behavioral reaction pertains to events predicted to exert a spontaneous impact that can be "deflected" through the individual's self-intervention. Such dynamics are illustrated in Figure 4(B). Modifying the trajectory of a spontaneous reaction requires an investment of resources and, if successful, may yield alternative, non-spontaneous products, such as P'_{self} and P'_{event}. The motivation to engage in diversion typically arises when conservation-related concerns are identified in R_{event} and are expected to produce substantially negative $\Delta self$ values in the absence of intervention. In such cases, potential strategies for redirecting the event dynamics to mitigate anticipated losses are evaluated, as represented in Panel (ii) of the scheme. Throughout these stages of assessment, predicted self-losses and their possible minimization remain difficult to quantify and often rely on coarse, subjective, imagination-based estimates. Nevertheless,

these predictions are not arbitrary, as they remain anchored to reference points within the perceived energetic self through perceptive conjugation. Given the anticipated loss of self-energy associated with a spontaneous conservation-threatening event, the relative energetic-genetic change, $\Delta self(relative)=(P_{self}/R_{self})-1$, is assumed to take the form of a negative fraction. Its absolute magnitude ranges from zero—corresponding to an ideal conservation outcome in which P_{self} equals R_{self}—to unity, representing maximal loss ($P_{self}=0$), which implies death. As previously stated, the inclination to act through this channel is assumed to follow the genetic motivation equation (Eq. 6), applied here with a minor algebraic modification.

The possibility of diverting and modifying a situation may at times overlap with another response channel, frequently considered following CP or emotional indications of a conservation-related problem in the event. This alternative response consists of active attempts to reduce anticipated self-damage through escape. However, in certain circumstances, such attempts may compel the individual to forfeit or abandon self-resources, thereby potentially decreasing R_{self}. Within this framework, the familiar "fight or flight" dilemma[69] may be approached through a comparative assessment of the $\Delta self$, φ^0, and E^0_{inv} parameters with respect to the diversion and escape channels, respectively. These evaluations involve estimating

69 The "fight-or-flight" response is also frequently associated with freezing, which may function as an active preparatory state for a defensive response. Within the present framework, freezing may be related to the proposed response channels of "awaiting vigilantly" and "diversion of predicted consequences". This response is discussed, for example, in: Karin Roelofs, "Freeze for Action: Neurobiological Mechanisms in Animal and Human Freezing" *Philosophical Transactions of the Royal Society B: Biological Sciences* 372, no. 1718 (2017): 20160206.

the expected energetic-genetic change, the perceived likelihood of successful execution, and the required self-investment associated with each alternative. It must also be acknowledged that, in practice, such predictions are rarely neutral. They may be shaped by various biasing factors, including the individual's self-image, sensitivity to external judgment, personal beliefs and moral commitments, emotional attachment to self-resources, and recognition that such resources were acquired through sustained effort or hardship, among other considerations. In some instances, these influences incline the individual toward confrontation as a form of diversion. In others, pronounced concerns regarding potential physical, social, or legal consequences associated with confrontation favor escape. Once again, these examples represent only a subset of possible response channels outlined earlier, and readers are encouraged to consult the EGMC for a more comprehensive consideration of additional alternatives.

These considerations lead us back to our central topic: emotions. We propose that mechanistic HCP-based assessments of motivational indices—particularly those associated with parameters such as Δself(relative), E^0_{inv}, and φ^0, as well as their various combinations—give rise to the expression of emotional-response byproducts. These byproducts frequently center on perceived *potential-potency gaps (PPGs)*. As a case in point, consider a situation in which a high Δself(relative) potential is estimated for action within a given channel due to the presence of a substantial GCF. At the same time, the self-potency parameter φ^0 may be perceived as low, or the required energy investment, E^0_{inv}—which also partly reflects the capacity to initiate the

response—may appear excessively high. Such discrepancies between anticipated gain and perceived capability are interpreted by our psychoenergetic approach as sources of negative emotions and adverse mood states. Conversely, energetic-genetic congruence between motivational parameters and predicted outcomes is expected to generate positively oriented emotional distribution vectors. In light of the foregoing, we identify a third source of emotions emerging from the "mechanistically unbiased" processes underlying self-perception and responses to EI triggers. As indicated in Figure 3, they are denoted as "*Source 3" emotions*.

To summarize, this chapter has postulated the existence of three sources of emotion arising within the individual. These were identified during the "mechanistically unbiased" formation of the energetic self and throughout the early EP and advanced cognitive-processing stages of sensoresponses to environmental stimuli. We have suggested that such emotional contributions—together with emotions arising from additional sources—are reflected in the individual's overall mood. As outlined, the EGMC assumes that expressed emotions facilitate, or at least accompany, the emergence of functional processes that serve to advance humans toward the realization, conservation, and amelioration of their genetic targets. The formation of the self—and its perception—provides spatial and energetic reference points through which life events and goal-directed pursuits are evaluated. Early EP estimations, in turn, enable the filtering of vast amounts of largely irrelevant sensory input, thereby directing attention toward more salient challenges ("battles"). Whereas these

initial estimations attempt to associate focal stimuli with elementary energetic interpretations, subsequent emotion-relevant HCP-based assessments become, as previously noted, more complex and more susceptible to bias. These later-stage evaluations guide individuals in determining how to respond to and interact with significant focal events. In this sense, comparative assessments of viability and profitability across alternative response channels assume a central role in the efficient energetic management of the individual.[70]

70 A broadly related metatheoretical account is Henriques's Behavioral Investment Theory, which conceptualizes behavior in terms of investment, value, and the coordinated expenditure of behavioral energy. See Gregg R. Henriques, "The Tree of Knowledge System and the Theoretical Unification of Psychology" *Review of General Psychology* 7, no. 2 (2003): 150-182.

Chapter 3

The Bias-Focused Perspective

3.1 Concise Outlook

Earlier, we assumed that the cognitive system to which our emotional state is frequently bound can be treated as a coupling between mechanistic (pristine) and biased functions. These functions may be hypothetically linked, in a physical-structural sense, to dynamic mind distributions. "Mechanistically unbiased" functions and their cognitive manifestations aim to follow strict inside-out hereditary directives, attempting to "linearly" advance the genetic plan hardwired in the human. While some biases are similarly inherent (see Chapter 1), many others—including, for example, subjectively assimilated beliefs—originate from the environment and therefore represent predominantly outside-in effects. Although these environmentally triggered biases follow the same general spacetime physics that underlies the genetic plan, they do not necessarily promote it. As a result, such biases may increase the "non-linearity" of human responses, making them more individual-specific and less predictable, while simultaneously reducing the efficiency of the genetic plan. Despite this potential risk to the plan, we propose that these persistent biases contribute to the formation of common vital illusions, including the notion of free will.

The bias-focused perspective discussed in this chapter addresses mental transformations that employ HCPs. Chapter 2 proposed that HCPs are required for the periodic subconscious assessment of the energetic self and for determining appropriate responses to perceived sensory stimuli. As previously noted, these mechanistic processes are themselves subject to bias to a certain extent. At this stage, however, we shift the focus explicitly to the biases themselves and examine their substantial contribution to emotional emergence within these and other mental processes. The following subchapter introduces various sources of biased HCPs—also related to ψ functions mentioned in Figure 3—and associated mental functions that trigger emotional responses. Wherever appropriate, we will relate these to their underlying energetic-genetic considerations.

3.2 Mental Functions and Events Involved in Biased Formation of Emotions

3.2.1 Thoughts

Thoughts are considered here as a common manifestation of high-level cognitive processing. They are intuitive to us, as it is difficult to imagine conscious experience in their absence. The objectives of thoughts may relate to the self or to the environment, and occasionally also concern abstract concepts. Despite the tendency to associate thoughts with linguistic and verbal expression, many remain unvocalized and/or operate at a subconscious level. Within our present framework, thoughts are treated as PCE modules or nodes that carry high-level cognitively processed information and contribute to the formation and transmission of various

mental functions. Now, while thoughts may, in certain instances, directly trigger emotional responses, we do not consider the systemic emergence of thinking to be primarily driven by an energetic-genetic incentive to produce emotions. Instead, thinking is viewed as a functional mechanism that connects, organizes, and expresses mental processes, some of which may evoke emotional reactions.[71] A key characteristic of thoughts is their pronounced susceptibility to both systemic and environmental biases. By bridging different higher-order cognitive functions and increasing the overall systemic complexity, biased thoughts cause mental and behavioral products to appear more circumstantial and subjective to an external observer. In this sense, they also play a central role in shaping the perceived variability and individuality of human responses. A particularly relevant bias affecting thoughts concerns dominant consciousness attractors and the associated drifts in attentional focus they induce. Such attractors may be linked to energetic-genetic factors circumstantial to the individual's life trajectory, thereby influencing which thoughts become dominant and how they are processed and employed within ongoing cognitive activity.

3.2.2 Biases related to the perception of the energetic self (EP_{self})

Chapter 2 associated the emergence of Source 1 emotions with recurring subconscious assessments of the energetic

71 Susan Nolen-Hoeksema, Blair E. Wisco, and Sonja Lyubomirsky, "Rethinking Rumination" *Perspectives on Psychological Science* 3, no. 5 (2008): 400-424; Edward R. Watkins, "Constructive and Unconstructive Repetitive Thought" *Psychological Bulletin* 134, no. 2 (2008): 163-206.

self (E-self). It was noted that the outcomes of this strictly mechanistic procedure are expected to be influenced by various biases, collectively represented by the impact function ψ_{self}. In addition to these subconscious processes, humans also deliberately initiate spatial and energetic-genetic self-assessments that contribute to shaping their self-perceptions and unfolding personal narratives. We propose that these conscious estimations are carried out in a manner similar to their mechanistic subconscious counterparts, involving the evaluation of energetic-genetic potentials and achievements across different DRSs (see Chapter 2). However, the presence of awareness in these conscious processes introduces additional layers of consideration, decision-making, and bias, thereby increasing the overall complexity. For example, individuals may selectively assess particular self-accomplishments or potencies associated with specific DRS domains. Such selective focusing is no longer purely mechanistic and instead reflects the individual's energetic-genetic trajectory and the awareness attractors it induces.

Another factor highlighting the biased nature of EP_{self} assessments is the role of beliefs, both in determining what is assessed and in shaping the subjective "quantification" of these assessments. Past EP_{self} evaluations, combined with accumulated life experiences, give rise to intuitive beliefs regarding one's energetic-genetic deficits.[72] These beliefs are further influenced by perceptual feedback from social

72 Even when one or more genetic goals are consciously regarded as irrelevant, individuals typically remain motivated—through internal needs and assimilated beliefs—to pursue the remaining goals. For example, an individual who has renounced reproduction, guardianship, and enhancement will still tend to seek a stable and potent energetic-genetic framework, primarily associated with survival and projected onto related aspirations.

environments—often centered on validation and relativity effects (see Section 3.2.3)—as well as by other biased environmental inputs.[73] Moreover, self-assessments may be shaped by early-life learning processes, particularly the tendency to project from one's own EP_{self} onto others, thereby forming beliefs about the "ownership" of resources in spacetime. Personal experience further reinforces the belief that owned resources—especially those belonging to EI—can be used to enhance survival, increase the probability of achieving additional genetic goals, improve convenience during their realization, often through energetic-resource exchange with appropriate catalysts, and support extended engagement in rewarding escapist behavioral states. Some of these beliefs guide the conscious prioritization of specific components within EP_{self} assessments, while others influence the perceived magnitude of self-potentials and achievements. An extension of this psychoenergetic effect relates to fears and social interactions, which will be discussed later in this chapter.

EP_{self} appears to be of central importance to the individual, both as a reference point for energetic-genetic decision-making and as a foundational component of the self-narrative. The mechanistic framework presented in Chapter 2 linked subconscious estimates of changes in E-self (ΔE-self) to the expression of Source 1 emotions. While such emotions also arise during conscious EP_{self} assessments, we propose that additional emotional responses emerge from the biased nature of these conscious processes. We refer to these as *Source 1′ emotions*. These peripheral emotional

73 Jennifer Crocker and Connie T. Wolfe, "Contingencies of Self-Worth" *Psychological Review* 108, no. 3 (2001): 593-623.

expressions become part of the individual's overall mood and are closely linked to the cognitive factors of expectations and relativity. Although ΔE-self is persistently assessed at an absolute but subjective level, some of its consciously perceived components may be anticipated in advance. When expected and actual energetic-genetic changes align, sometimes also in magnitude, positive emotional responses typically arise. Significant mismatches, by contrast, often lead to negative emotional responses. Notably, successful alignment under negative expectations—for example, anticipated $\Delta EP_{self}<0$—may lead to *mixed emotional states*, whereas unexpected positive changes may result in positive surprise.[74] With this in mind, expectations themselves are shaped by the individual's evolving energetic-genetic life trajectory.[75] The range of emotional responses generated in this context is assumed to be broad. This diversity arises in part because thoughts can carry the cognitive implications of ΔEP_{self} comparisons and propagate them through successive HCP-driven reactions, creating cascades of emotion-generating processes. Within this psychoenergetic framework, emotions such as guilt, frustration, and pride can therefore be understood as part of the extended, peripheral definition of Source 1′ emotions.

Expectations based on internal temporal reference points

74 Over- and underestimations of achievements and potentials in EP_{self} are also common. From a negative perspective, underestimations may heighten awareness of relative weaknesses and unmet expectations, whereas overestimations may generate adverse emotional responses when inflated expectations are contradicted by later outcomes or feedback.

75 Numerous factors contribute to individual differences in expectation formation. A negatively biased trajectory may include experiences such as trauma, repeated energetic-genetic failures, social rejection, neglect, and related influences. Recurrent mismatches between expectations and outcomes may further undermine confidence and evoke adverse emotional states.

are not the only form of relativity involved in conscious EP_{self} assessments. There is also a persistent tendency to compare selected (focused) aspects of one's own genetic state with those of others.[76] This comparative process may serve as a way of estimating relative competence within the energetic struggle while attempting to improve performance in realizing elements of the genetic plan.[77] Determining "where one stands" in this context is also linked to the human tendency to *seek order patterns* that reduce psychoenergetic fears, discussed later in this chapter. Furthermore, as will be noted in the next section, individuals depend on genetically related or circumstantially encountered energy donors, as well as potential donors, which often gives rise to a fundamental need for external validation of EP_{self}. The presence or absence of such validation may contribute to emotional responses that reflect some aspects of the individual's psychoenergetic state.[78]

3.2.3 Social interactions

Social interactions often trigger cognitive biases that are closely linked to emotional responses. Within the EGMC framework, such interactions are understood as occurring between two or more spatially separated contents

76 Festinger, "Theory of Social Comparison Processes" 117-140; Buunk and Gibbons, "Social Comparison" 3-21.

77 One behavioral manifestation of this relativity effect is the tendency to emphasize energetic-genetic success in order to impress others, thereby enhancing EP_{self} (particularly its mind component) and influencing emotional states. Additional social relativity effects—such as contrast effects in social perception, implicit personality stereotypes, attribution biases, social categorization, hedonic adaptation, and others—are widely recognized within psychological research.

78 Jennifer Crocker and Lora E. Park, "The Costly Pursuit of Self-Esteem" *Psychological Bulletin* 130, no. 3 (2004): 392-414.

associated with human minds. These interactions take place through communication events[79], which have the potential to induce physical-structural modifications within the mind distributions of the individuals involved.[80] During early developmental stages, while still in the womb, the embryo may already engage in limited and elementary forms of interaction with the mother, as well as with certain other entities.[81] The birth event then introduces a substantial psychoenergetic transition in the newborn's mind. In this context, the EGMC anticipates significant BES-EMES assimilation, potentially accompanied by some degree of functional reorganization, reflecting the abrupt energetic shift from the protected, nourishing environment of the womb to the external world. Although this transition is not always perceived as dramatic by external observers, it contributes to the formation of the concept of change in the infant's cognitive system. This concept is assumed to play a key role in mind mechanisms, as suggested by the PPD principle (see Section 1.1), and is further proposed to instill a core fear of abandonment (see Section 3.2.4).

Following birth, the offspring is typically cared for by one

79 Although grounded in sensory stimulation and therefore classified as EI space-time events, communication events typically involve the encoding and decoding of shared linguistic or symbolic patterns. These processes enable the transfer of substantial amounts of information (beliefs) in a catalyzed manner. Owing to their significant role in emotional dynamics, communication events are considered here as a distinct category.

80 Within the EGMC framework, the successful transfer of beliefs is interpreted as increasing relative similarities in BES distributions across interacting minds. This interpretation does not preclude the occurrence of qualia, which may also depend on assimilated contents.

81 Evidence even extends to basic prenatal learning through repeated sensory exposure: Anthony J. DeCasper and Melanie J. Spence, "Prenatal Maternal Speech Influences Newborns' Perception of Speech Sounds" *Infant Behavior and Development* 9, no. 2 (1986): 133-150.

or more guardians. From a psychoenergetic perspective, this dependency represents a critical early phase in the individual's developing energetic-genetic trajectory, with long-lasting effects on emotional development.[82] Alongside providing protection and energetic resources, guardians also transmit beliefs to the dependent offspring. Within the EGMC framework, this strong *donor-acceptor energetic relationship* is associated with the resilience of the transmitted beliefs. In general terms, the *energy-belief dependency* suggests that the stronger the energetic-genetic influence of a donor, the more resistant the beliefs transmitted by that donor tend to be to later modification in the acceptor's mind. It should be noted, however, that this represents an idealized approximation. In real situations, belief assimilation and the resulting cognitive changes are shaped by various energetic-genetic biases. While this dependency is particularly strong in early development, later belief assimilation tends to depend more on compatibility between interacting individuals, including alignment of biased BES structures and other contextual factors. Still, as a first-order approximation, the energy-belief dependency can be seen as a general tendency in human cognition. Interestingly, we may also hypothesize that an analogous energetic dependency applies to emotions. In this *energy-emotion dependency* view, the perception of a stronger energetic-genetic impact is expected to trigger a stronger emotional effect, which is more resistant to dissociation over time and to re-equilibration.

82 L. Alan Sroufe, "Attachment and Development: A Prospective, Longitudinal Study from Birth to Adulthood" *Attachment & Human Development* 7, no. 4 (2005): 349-367; Ruth Feldman, "The Neurobiology of Human Attachments" *Trends in Cognitive Sciences* 21, no. 2 (2017): 80-99.

The strong energetic-genetic dependency that characterizes early donor-acceptor interactions has long-lasting consequences. Many of these are well known in psychological research[83] and can, where appropriate, be interpreted through the lens of the present psychoenergetic framework.[84] One especially relevant effect concerns early *validation* processes of the offspring's EP_{self}. The presence or absence of such energy-dependent validation triggers a wide range of emotional responses and establishes reference patterns for later validation dynamics in social contexts. As the individual matures, the initially dominant dependency on guardian donors decreases, and some of their beliefs begin to diverge. This shift is partly driven by increased exposure to interactions outside the genetic ecosystem, gradually moving the individual from a mainly acceptor role toward a mixed donor-acceptor state.[85] These interactions establish a lifelong trajectory of donor-acceptor dynamics, often closely linked to the individual's evolving belief system. Since the realization of genetic goals partly depends on interaction with others, engaging in such interactions

83 Related perspectives appear across psychoanalytic and psychodynamic theories, including attachment theory and parent–child dynamics; developmental and family-systems frameworks, including parentification and intergenerational transmission; and contemporary clinical and sociocultural approaches addressing trauma, identity formation, and evolving family structures.

84 From a generalized perspective, belief transmission may be viewed as a prolonged hereditary process in which beliefs are repeatedly transferred from guardians to offspring, undergoing modifications ("psychoenergetic mutations") driven by environmental influences. Accordingly, an individual's present belief system may reflect a multigenerational chain of donor-acceptor interactions shaped by external energetic forces within general spacetime.

85 Following the unbiased genetic plan, this mixed donor-acceptor state may approach a form of (pseudo-)equilibrium when an individual assumes a guardian role while still receiving support from previous generations. Notably, the loss of critical capacities may result in regression toward an acceptor-dominated state.

increases the likelihood of achieving these goals. As new individuals enter one's environment, exposure to different belief systems—and successful communication—may lead to the modification or replacement of earlier beliefs.[86] This transition toward greater autonomy marks the beginning of increased awareness of genetic goals and their realization within the broader energetic struggle. It also contributes to the emergence of self-related needs and the consolidation of EP_{self} and the individual's narrative identity. As discussed earlier, these developments are accompanied by a wide range of emotional expressions.

Another class of emotions that often arises from social interactions is related to *fears*. While fears are discussed in more detail in the next section, we briefly introduce here the *fear of absolute abandonment (FoAA)*. As implied earlier, the first encounter with FoAA is associated with the birth event. The transition from the protected environment of the womb to the external world represents a major psychoenergetic disruption, leaving a lasting imprint on the newborn's emerging cognitive system. One expression of this imprint is a core emotional response that may be associated with fear of abandonment[87], and may be partially mitigated by the stabilizing presence of caregivers. We propose that modified forms of this fear recur throughout life, especially in situations associated with the perceived absence of donors or the possible loss of their energetic-genetic support. In

86 The EGMC further hypothesizes an energy-incentivized "struggle" among competing beliefs and draws analogies between this process and the realization of human genetic goals. For further discussion, see Tel-Vered, *How Physical Principles Guide Our Behavior*.

87 In this specific but common case, abandonment corresponds to forced separation from a human donor environment that is only later cognitively associated with the mother.

this sense, humans tend to form energetic dependencies within their genetic ecosystems—including, in some cases, even with inanimate components—and show sensitivity to potential destabilization of these (pseudo-)equilibrated "*ecosystem bubble"* structures.

Emotions both influence and are influenced by the natural human tendency to form and relate to groups. The following paragraphs provide a concise overview of the EGMC socioenergetic framework and connect selected aspects to emotional responses within groups. Groups are defined here as assemblies of two or more individuals connected through shared beliefs. These shared beliefs—and sometimes common traits—are often used to distinguish between groups and to classify them. Considering the largest group of humans currently known—humanity—it can be assumed that its members maintain physical access to spatial contents from which energetic resources may potentially be extracted in support of the human genetic blueprint. Since the practical use of these resources depends on individuals' ability to collect and convert them into energetic-genetic benefits, and since these resources and/or their conversion means are often limited and unevenly distributed, this situation naturally gives rise to a global struggle for the realization of genetic goals. Within the EGMC framework, this struggle is linked to migration patterns across habitats, which in turn relate to the spatial distribution of potential energy resources and catalysts that enable their use. As migration concentrates individuals in energetically favorable regions, physical proximity increases interaction and accelerates the exchange of beliefs. This, in turn, becomes a key factor in the formation and expansion

of groups, societies, and cultures.[88] As a result, an interplay develops between energetically driven, belief-catalyzed gathering and gathering-driven exchange of energetic-genetic beliefs. This interaction contributes both to the spatial redistribution of humans across the habitat and to the formation of groups with shared incentives.

Given the shared cognitive mechanisms and functional traits among humans, and the associated energetic-genetic benefits, *group formation* appears both likely and rational. Notably, this occurs despite the underlying energetic struggle, which can also promote antisocial tendencies and individualistic behavior. Depending on energetic considerations, expectations, and interpretations, association processes may lead to the formation and growth of groups that generate functionality and aim to advance the intrinsic goals of their members in ways that extend into various areas. These processes are often already influenced by emotional biases. Once formed, such groups are subject to a dynamic balance between association and dissociation. Dissociation may reduce group size and, in some cases, lead to complete disintegration. The balance between these opposing forces plays an important role in the early stages of group formation, influencing size, internal structure, and stability. These properties, in turn, affect group-level decision-making and its implementation.

Individual tendencies toward association or dissociation are shaped by each member's unique energetic-emotional state. These tendencies are strongly influenced by emotional

88 The EGMC also addresses an optional scenario involving escalation within localized energetic hubs, which may lead to partial reinitiation of migration. Such dynamics may further correlate with energetic and entropic principles governing the evolution of general spacetime.

triggers—such as attachment and validation—as well as by beliefs and expectations about the group itself. Such beliefs may relate to the group's actual or potential functionality (such as being a collective donor), its composition, internal organization, communication patterns, and related factors. As noted earlier, the formation of collaborative groups often relies on shared motivations to realize, conserve, and ameliorate genetic goals and achievements. Additional motivation to join groups may come from the order patterns they provide or from the experience of being part of them,[89] which can reduce psychoenergetic fears, especially FoAA, and satisfy certain needs. Although shared beliefs often act as a kind of "glue" between members, they do not eliminate internal forces leading to competition. Participation in a group may also entail risk and require trust. Nevertheless, collaborative functionality often leads to significant improvements in the energetic-genetic states of group members. These improvements may result from synergistic effects that enhance access to resources and catalysts which facilitate their use.[90]

We now turn to the behavioral dynamics of individuals within groups and their emotional manifestations. At the group level, energetic considerations do not simply reflect the sum of individual energy perceptions. Instead, they emerge from complex interactions between multiple,

89 Roy F. Baumeister and Mark R. Leary, "The Need to Belong: Desire for Interpersonal Attachments as a Fundamental Human Motivation" *Psychological Bulletin* 117, no. 3 (1995): 497-529.

90 Beyond the scope of the present discussion, the EGMC further outlines additional mechanisms underlying group association and factors that may inhibit these processes.

uniquely biased cognitive systems.[91] Unified by shared beliefs, these spatially separated minds exhibit certain structural similarities across their content distributions. Within this framework, each member contributes specific elements of *componential functionality*, which together enable group-level processes[92] such as resource acquisition, processing, decision-making, and coordinated action. As groups grow, the complexity and diversity of these dynamics also increase. The exchange of beliefs within a group may lead individuals to adopt reference points derived from the energetic self perceptions of others, thereby influencing their evaluation of relevant events. As a result of internal group forces fueled by interactions and belief exchange, certain personal motivations may intensify, while others are moderated or attenuated. Accordingly, the energetic struggle experienced by group members extends beyond external competition and manifests within internal group dynamics and structure. This internal struggle may influence both the overall functionality produced and the emotional states of members, often introducing additional stress. A central effect arising from these dynamics is *polarity*. In the present context, polarity refers to perceived differences between the states of individuals, regardless of their group affiliation. Such disparities can significantly influence emotional responses and behavioral tendencies. One illustrative example is the redistribution of emotional

91 This description implies that the energetic considerations underlying a given group-level operational decision cannot be reduced to a simple aggregation of the individual energy perceptions of its members regarding the corresponding response.

92 This study, for example, provides evidence of emergent group-level performance: Anita Williams Woolley et al., "Evidence for a Collective Intelligence Factor in the Performance of Human Groups" *Science* 330, no. 6004 (2010): 686-688.

vectors occurring when individuals compare themselves to others within the group. These comparisons may exert strong biasing effects on componential functionality.

Two primary forms of polarity are considered: genetic polarity and leadership polarity. *Genetic polarity* arises from perceived differences in energetic-genetic achievements among humans (within the group), often emphasizing disparities in external resources. Notably, when assessing their relative superiority or inferiority to others, individuals typically use EP_{self} as a reference point. Although not always externally visible, genetic polarity is frequently present within groups and may, under certain conditions, lead to pronounced effects, including social stratification. Such disparities may generate *agitation*, particularly among individuals who perceive themselves as disadvantaged. When agitation exceeds a certain threshold, it may trigger internal responses that occasionally affect group functionality or promote dissociation.

Leadership polarity, in contrast, is associated with perceived differences in influence and authority within a group. Individuals regarded as higher-ranking are generally expected to exert greater control over group decisions and energetic considerations. Historically, leadership roles have emerged through various mechanisms, including competition, effort investment, and psychoenergetic influences. While leadership does not necessarily imply energetic superiority in the struggle, it may confer relative advantages. Early exposure to hierarchical dynamics—particularly through interactions with guardians—introduces individuals to fundamental aspects of leadership polarity. This form of polarity often leads to

more pronounced class distinctions than genetic polarity. Consequently, individuals may strive to attain higher-ranking positions, with success or failure eliciting a broad spectrum of emotional responses.[93] As with genetic polarity, these dynamics may generate agitation within groups.

Polarity effects are closely intertwined with social interactions both within and beyond the group. These interactions influence collective energetic considerations as well as individual contributions to group functionality. Analysis of underlying biases suggests that emotionally "excited" mental states may propagate through individuals and subgroups.[94] If not dissipated, such states may reach leadership structures and influence decision-making processes. When emotional agitation exceeds a critical threshold under suitable conditions, these dynamics may induce structural reorganization, functional changes, or even group disintegration. In certain cases, reactions may bypass established leadership structures. Further complexity arises from the inherent tendency of individuals to prioritize the optimization of their own ecosystems over the benefits of less genetically related members.[95] These dynamics underscore the strong interconnection between socioenergetic and emotional factors in shaping group structure, stability, and performance.

93 The relevance of hierarchy and status is discussed, for example, in: Cameron Anderson, John Angus D. Hildreth, and Laura Howland, "Is the Desire for Status a Fundamental Human Motive? A Review of the Empirical Literature" *Psychological Bulletin* 141, no. 3 (2015): 574-601.

94 Sigal G. Barsade, "The Ripple Effect: Emotional Contagion and Its Influence on Group Behavior" *Administrative Science Quarterly* 47, no. 4 (2002): 644-675.

95 Certain self-interested tendencies and payoff-based prioritization mechanisms have been examined in modern scientific disciplines, including in game-theoretic models of strategic decision-making.

In summary, both causal and circumstantial emotional expressions play a crucial role in the association and dissociation of individuals within groups and in shaping collective functional outcomes. Although individual energy perceptions contribute to group-level functionality, the emergent nature of collective processes and the multiplicity of interacting biases make it difficult to isolate the overall contribution of each individual. Nevertheless, within the socioenergetic framework presented, it is evident that group members are emotionally influenced by the psychological implications of association, collectively generated energetic-genetic outcomes, their evolving positions within the group, and related factors.

3.2.4 Decisions (and sensory feedback)

We now focus on emotions that arise from biased decision-making. The processes involved can be considered extensions and modifications of the detection-reaction model introduced in Chapter 2, which primarily focused on pristine mechanistic assessments of behavioral responses to perceived sensory stimuli. In contrast to this idealized framework—where elementary EP and HCPs attempt to guide the individual toward energetic-genetic success in the most efficient way—biased cognitive processes introduce deviations that reduce efficiency but also give decision-making a more realistic, non-linear character. These processes are accompanied by a broad spectrum of emotional responses.

In analyzing biased decision-making, we consider the fundamental cognitive reaction illustrated in Figure

2 and focus on the roles of specific HCP inputs, biases, and resulting outputs (Table 1). As in the detection-reaction model, the inputs include linked "classical" and energetic interpretations of EI events, adapted to sensory reception, as well as the perception of the energetic self (EP_{self}), typically extended to include the personal genetic ecosystem. Additional relevant inputs at this stage include retrospective observations of past responses—referred to here as *sensory feedback*—and thoughts that carry decision precursors originating from internal mind events. The next layer consists of biases. As discussed earlier, the cumulative energetic-genetic implications of past experiences form an evolving trajectory that, in turn, influences beliefs, decisions, actions, gains and losses, and ultimately emotional states. Social interactions are a major source of such biases, affecting decisions through mechanisms such as relativity, validation, donor-acceptor dynamics, social norms and pressures, and polarity effects. In addition, dominant awareness attractors and genetic lensing shape cognitive processing by circumstantially directing attention toward objectives that appear energetically relevant or attractive.

Although EP_{self} serves as an important reference point for predicting energetic-genetic changes in decision-making, it also acts as a strong source of bias. Beyond its role as an input, EP_{self} highlights the *psychoenergetic needs* of the individual, which are linked to perceived deficits in genetic achievements at the time of assessment.[96] These

96 Circumstantial prioritization of psychoenergetic needs is common. For example, when comparing women who are fertile and wish to have children, fertile but unable to have children, unable to have children but wishing to, mothers who wish to have more children, and mothers who do not, we expect to find different prioritized needs with respect to different genetic targets. Such prioritizations may account for some similarities in the energetic-genetic trajectories of the individuals who adopt them.

needs are closely tied to the individual's emotional state. Another important source of bias comes from equilibrium effects, introduced earlier in Chapter 1. Perceived energetic-genetic consequences tend to evolve toward new (pseudo-) equilibrium states over time, often accompanied by corresponding shifts in emotional states. As summarized in Table 1, the outputs of biased decision-making include decisions, conflicts, and the emergence of emotional responses that fall under the broader category of *"Source 4" emotions*.

Inputs	**Biases**	**Products and Byproducts**
– Sensory reception and feedback – Thoughts-transmitted decision precursors – EP_{self}	– Energetic-genetic trajectory – Beliefs – Social biases – EP_{self} biases – Time/equilibrium effects – Emotions (including fears)	– Decisions – Conflicts – Source 4 emotions

Table 1. Key components of biased decision-making processes.

A particularly important class of biases arises from fears and urges. Fears are understood here as negatively polarized emotional responses linked to certain psychoenergetically meaningful beliefs and experiences. One central example is the fear of absolute abandonment (FoAA), which was previously associated with the newborn's separation from the mother's womb during birth. This abrupt[97] transition

97 The birth event itself involves an abrupt physical detachment that exposes the baby to levels of pressure and friction not previously experienced.

involves a significant disruption in energetic provision and requires rapid adaptation to a new environment, leading to reorganization of mind structures and the emergence of a strong emotional imprint that persists throughout life[98] Naturally, the birth experience is not the only factor contributing to FoAA. The strong energetic dependency of the infant on caregivers also introduces concerns about their absence. FoAA is complemented by another fundamental fear: the *fear of death (FoD)*. Unlike FoAA, FoD typically emerges later in life through cognitive understanding of mortality. Once formed, it is reinforced by imagination-driven processes that consolidate the associated emotional response.[99] Although FoAA and FoD are universal, their manifestations are highly individual and appear to be context- and age-dependent. Within the EGMC framework, these are considered "*core fears*", whose combinations may underlie a wide range of incidental fears throughout life. Such incidental fears include, for example, fear of rejection, xenophobia, and social anxiety, which are particularly relevant for social interaction and group dynamics.

Emotions—especially fears—can act as both catalysts and inhibitors of *decision-making*.[100] Emotional activation stimulates imagination processes that amplify anticipated

98 The EGMC suggests that the delivery experience promotes, in the newborn, an elementary level of sensory and perceptive acquaintance with projections of potential barriers to transitioning between states. Experiencing such fundamental facets of general spacetime's laws might be required for the maturation of energy perception and is coherent with the assumption of a perceptive physical dimension mentioned in the introductory chapter.

99 Tom Pyszczynski, Sheldon Solomon, and Jeff Greenberg, "Thirty Years of Terror Management Theory: From Genesis to Revelation" *Advances in Experimental Social Psychology* 52 (2015): 1-70.

100 Jennifer S. Lerner et al., "Emotion and Decision Making" *Annual Review of Psychology* 66 (2015): 799-823.

energetic-genetic outcomes, often making expectations more utopian or dystopian. This amplification can encourage action or, conversely, lead to avoidance. Emotional responses may also arise when individuals identify with external objectives, outside their genetic ecosystem, projecting aspects of their own energetic self-narrative onto others. Such objectives often encompass the R_{event} and P_{event} elements within the detection-reaction framework (see Equation 3, Chapter 2).

A large portion of the psychoenergetic biases that shape human behavior operates outside conscious awareness. At the same time, individuals tend to pursue actions that are expected to produce rewarding positive emotional outcomes and to avoid those associated with negative emotions, including fear.[101] We refer to these tendencies as *urges*. Within the EGMC framework, urges aimed at minimizing fear drive individuals to seek order patterns[102]—belief-based structures, occasionally lacking direct physical grounding but rich in imaginative depth, that provide a sense of stability and reduce uncertainty about energetic-genetic outcomes. From a broader perspective, an individual's life can be seen as shaped by evolving distributions of such urges, which converge toward dominant consciousness attractors. These attractors form PCEs that influence energy perception, decision-making, and emotional states.

Although there are intuitive links between fears or

101 From a physiological viewpoint, this apparently correlates with the distribution of specific hormones traveling through the bloodstream, as well as with certain neurotransmitters sending signals in the brain.

102 Jacob B. Hirsh, Raymond A. Mar, and Jordan B. Peterson, "Psychological Entropy: A Framework for Understanding Uncertainty-Related Anxiety" *Psychological Review* 119, no. 2 (2012): 304-320.

urges and genetic goals—for example, FoD may be linked to survival, while FoAA may be linked to social bonding and thereby affect replication and guardianship—the complexity of the underlying processes makes precise attribution difficult. In many cases, fears and urges are prioritized in ways that do not necessarily support optimal realization of genetic objectives and may divert individuals from following more direct ("robotic") pathways. Nevertheless, fears and urges play an important role in motivating individuals to engage in the energetic struggle for resources, thereby influencing both individual behavior and broader evolutionary dynamics.

Motivated by beliefs, FoD, and related urges to resist suffering and mortality, individuals often engage in intensive resource acquisition and effort investment to increase their EI reserves. At the same time, FoAA-driven tendencies promote social interaction, increasing the likelihood of achieving replication-related goals. However, these same mechanisms may also act as distractions or inhibitors, redirecting effort toward less productive activities. In this sense, the balance between acceleration and inhibition of genetic motivations—shaped by emotional influence—plays a key role in forming the individual's self-narrative.

Another important source of emotional responses is *internal conflict* (see also Chapter 1). These conflicts arise from discrepancies and contradictions between competing psychoenergetic factors during cognitive processing. They can be understood as an internal form of struggle, preceding the larger-scale human struggle for energy resources. One common type of conflict occurs when multiple psychoenergetic needs—often influenced by fears

and urges—are activated at the same time and compete with one another. Since decision-making and other high-level cognitive processes often involve such *competing needs*, these conflicts may generate emotional tension until a clear prioritization is established.[103]

Additional conflicts arise when selecting response channels to environmental stimuli (see detection-reaction model, Chapter 2). In these cases, the chosen response reflects a biased version of the pristine systemic methodology manifested through the motivation index equation (Equation 6). When competing options are perceived as having similar motivation indices, decision conflicts may emerge, along with associated emotional responses that may further influence the selection process. Further lower-level conflicts may result from contrasting parameter trends, such as high φ^0 combined with high E^0_{inv}, or high P_{self}/R_{self} combined with low φ^0.[104] These contrasts, together with the PPGs that often accompany them, create additional emotional tension[105] before a decision is reached. Similar emotional effects may also emerge after the outcomes of our decisions are perceived through sensory feedback. Notably, in addition to Source 3 emotions arising during the mechanistic parametric assessment of the motivation indices, we assume that feedback reactions that supposedly unveil the fate of our decisions and their

103 Emmons and King, "Conflict among Personal Strivings" 1040-1048; Botvinick et al., "Conflict Monitoring and Cognitive Control" 624-652.

104 These may also conflict with other relevant factors, such as the predicted time required for our actions to take effect, for example by realizing gains, or the spontaneity of the event under assessment.

105 Distress associated with low perceived capability and conflicting goals is discussed, for example, in: Bandura, "Self-Efficacy" 191-215; Emmons and King, "Conflict among Personal Strivings" 1040-1048.

energetic-genetic implications for our genetic ecosystem evoke further emotions. This also applies to potentials we may have missed by abstaining from action. Conflicts may also arise in relation to behavioral states. While all behavioral states contribute to the genetic plan, socially and internally reinforced beliefs often place greater value on genetic-focused activities. As a result, individuals may experience tension when deciding to engage in alternative states, even if those states provide positive emotional feedback.

Overall, psychoenergetic biases significantly reshape decision-making outcomes, giving rise to a wide range of behavioral and emotional patterns. Various theories and empirical observations suggest, for example, that individuals often commit to prior decisions in order to avoid cognitive dissonance, thereby overinvesting in unproductive or failing ventures to avoid the discomfort of acknowledging a mistake.[106] They may assign greater value to outcomes that required substantial personal investment, reinforcing initial choices or behaviors even when these prove counterproductive.[107] Individuals also tend to allocate limited time and energy resources in ways that maximize perceived value and overall life satisfaction, thereby

106 Leon Festinger, *A Theory of Cognitive Dissonance* (Stanford, CA: Stanford University Press, 1957); Hal R. Arkes and Catherine Blumer, "The Psychology of Sunk Cost" *Organizational Behavior and Human Decision Processes* 35, no. 1 (1985): 124-140; Sun H. Chung, "How Does Cognitive Dissonance Influence the Sunk Cost Effect?" *Psychology Research and Behavior Management* 11 (2018): 37-45.

107 Elliot Aronson and Judson Mills, "The Effect of Severity of Initiation on Liking for a Group" *Journal of Abnormal and Social Psychology* 59, no. 2 (1959): 177-181; Festinger, *Theory of Cognitive Dissonance*; Diane Axsom and Joel Cooper, "Cognitive Dissonance and Psychotherapy: The Role of Effort Justification in Inducing Weight Loss" *Journal of Experimental Social Psychology* 21, no. 2 (1985): 149-160.

influencing psychological well-being.[108] Furthermore, people frequently overvalue and become overly attached to their investments and possessions, while the allocation of resources to specific domains can gradually shape their psychology and behavioral tendencies.[109] Investments that fail to satisfy needs for autonomy, competence, and relatedness often result in frustration and stress.[110] Likewise, the tendency to discount future rewards may contribute to procrastination and insufficient long-term planning.[111] Individuals are also more likely to continue investing in activities they find intrinsically rewarding, particularly when such activities are challenging without being overwhelming.[112] Similarly, investment behavior is

108 Gary S. Becker, "A Theory of the Allocation of Time" *Economic Journal* 75, no. 299 (1965): 493-517; Daniel Kahneman et al., "A Survey Method for Characterizing Daily Life Experience: The Day Reconstruction Method" *Science* 306, no. 5702 (2004): 1776-1780; Stevan E. Hobfoll, "Conservation of Resources: A New Attempt at Conceptualizing Stress" *American Psychologist* 44, no. 3 (1989): 513-524.

109 Richard Thaler, "Toward a Positive Theory of Consumer Choice" *Journal of Economic Behavior & Organization* 1, no. 1 (1980): 39-60; Daniel Kahneman, Jack L. Knetsch, and Richard H. Thaler, "Experimental Tests of the Endowment Effect and the Coase Theorem" *Journal of Political Economy* 98, no. 6 (1990): 1325-1348; Russell W. Belk, "Possessions and the Extended Self" *Journal of Consumer Research* 15, no. 2 (1988): 139-168.

110 Edward L. Deci and Richard M. Ryan, "The 'What' and 'Why' of Goal Pursuits: Human Needs and the Self-Determination of Behavior" *Psychological Inquiry* 11, no. 4 (2000): 227-268; Anja Van den Broeck et al., "A Review of Self-Determination Theory's Basic Psychological Needs at Work" *Journal of Management* 42, no. 5 (2016): 1195-1229.

111 George Ainslie, "Specious Reward: A Behavioral Theory of Impulsiveness and Impulse Control" *Psychological Bulletin* 82, no. 4 (1975): 463-496; Piers Steel, "The Nature of Procrastination: A Meta-Analytic and Theoretical Review" *Psychological Bulletin* 133, no. 1 (2007): 65-94; Pei Yuan Zhang and Wei Ji Ma, "Temporal Discounting Predicts Procrastination in the Real World" *Scientific Reports* 14 (2024): article 14642.

112 Mihaly Csikszentmihalyi, *Flow: The Psychology of Optimal Experience* (New York: Harper & Row, 1990); Jeanne Nakamura and Mihaly Csikszentmihalyi, "The Concept of Flow" in *Handbook of Positive Psychology*, ed. C. R. Snyder and Shane J. Lopez (New York: Oxford University Press, 2002), 89-105.

reinforced when expected outcomes align with positive anticipations such as advancement, achievement, or recognition.[113] Finally, numerous observations suggest that the fear of loss often outweighs the anticipated satisfaction associated with equivalent gains.[114,115] These examples represent only a small subset of the many biases influencing energy perception and HCP-based assessment processes. We group the resulting emotional outcomes under the category of Source 4 emotions. Within this framework, Source 1′ emotions arising from biased EP_{self} assessments can be seen as a subset of Source 4 emotions.

113 Victor H. Vroom, Work and Motivation (New York: Wiley, 1964); Jacquelynne S. Eccles and Allan Wigfield, "Motivational Beliefs, Values, and Goals" *Annual Review of Psychology* 53 (2002): 109-132.

114 Daniel Kahneman and Amos Tversky "Prospect Theory: An Analysis of Decision under Risk" *Econometrica* 47, no. 2 (1979): 263-291; Amos Tversky and Daniel Kahneman, "Loss Aversion in Riskless Choice: A Reference-Dependent Model" *Quarterly Journal of Economics* 106, no. 4 (1991): 1039-1061.

115 Possibly as a residual effect of the brain being evolutionarily hardwired to remain alert, particularly to physical threats.

Chapter 4

Psychoenergetic Mood Modulation: A Conceptual Framework for Future Energetic-Genetic Psychotherapy

4.1 Overview

The multifaceted perspective on emotions developed in the preceding chapters might provide a theoretical foundation for the future development of a therapeutic approach based on the *psychoenergetic mood modulation (PMM)* paradigm. In light of the concepts and speculations presented thus far, a PMM-based approach could be envisaged as contributing to the symptomatic treatment of adverse moods and, to some extent, to consideration of how their non-pathological recurrence might be reduced. Chapter 4 presents a series of *tentative implementation-focused propositions (TIPs)* that, together with their theoretical foundations, are offered for consideration by psychological theorists and practitioners as possible building blocks for a future therapeutic framework.

It should be emphasized that *these tentative propositions are not intended to replace established forms of psychological treatment. Persistent adverse moods, whether or not they appear to be associated with an underlying pathology, should*

be assessed by a qualified psychologist or other mental-health professional. As might be expected, PMM draws on the three principal perspectives on emotions developed in Chapters 1-3. The descriptions are intentionally concise, and several of the propositions could be further complemented by established psychological concepts and therapeutic approaches.

Before proceeding, several points should be highlighted. (I) The primary aim of the TIPs proposed within PMM is to consider possible improvements in the individual's emotional state rather than to optimize his or her energetic-genetic gains.[116] Given the psychoenergetic association between adverse moods and perceived personal losses or diminished self-development, this prioritization—that often appears especially applicable to the immediate symptomatic alleviation of emotional distress, rather than to more radical, long-term measures intended to prevent its recurrence, which are also considered in this chapter—can reasonably be questioned. Nevertheless, PMM assumes that relatively rapid emotional stabilization could also support a longer-term energetic-genetic mitigation framework. It should also be noted that, even in the absence of temporary losses, the efficiency of such a framework could never reach unity in practice, since it inevitably depends on factors such as the revitalizing effects attributed to sleeping and escapism-focused behavioral states.

(II) The PMM framework presupposes that individuals experiencing emotional distress possess sufficient

116 Some TIPs could also be regarded as less closely bound to conventional moral considerations, particularly with regard to the energetic-genetic states of others with whom the individual interacts. This feature might create incompatibilities with the beliefs of some readers.

motivation to contemplate a change in their emotional state and are able to invest at least some effort in understanding the basic assumptions underlying the TIPs. This interpretive process could occur independently or with the mediating assistance of an experienced therapist. (III) The PMM propositions are presented in accordance with the different psychoenergetic perspectives adopted in the preceding chapters. The paradigm is assumed to possess several potentially distinctive features, including the conceptualization of emotions from systemic and pristine mechanistic perspectives and their interpretation through energetic-genetic considerations that are less common in conventional applied psychology. (IV) In their present form, both the psychoenergetic approach and the PMM paradigm derived from it are generalized across humans. They are therefore not yet tailored to the specific needs, circumstances, or energetic-genetic life trajectories of particular individuals. (V) Numerous, and often unavoidable, factors affecting consciousness could produce unexpected shifts in mood before an individual's emotional state has changed in the anticipated direction. Under such circumstances, some TIPs might become temporarily irrelevant, ineffective, or redundant. (VI) The TIPs generally favor emotional change—including forms of *acceptance* or *accommodation*—over the persistent suppression of emotional responses. The underlying assumption is that sustained *suppression* of emotions and associated thoughts could contribute to counterproductive rebound effects, experiential avoidance, or self-reinforcing cognitive and emotional patterns, as discussed in several psychological

accounts.[117] This does not imply, however, that suppression is invariably harmful, as its effects may depend on the context, duration, and manner in which it is employed.

The following sections consider selected PMM propositions through the different psychoenergetic perspectives employed. Some propositions inevitably intersect with more than one perspective and should therefore not be regarded as belonging exclusively to the section in which they appear.

4.2 Emotional Mitigation from the Systemic Perspective

The systemic perspective presented in Chapter 1 offers several possible insights into both the functional necessity and the reliability of emotions, including negative emotions. The assumed necessity of negative emotions, as a subset of PCEs, derives from their postulated roles as crude indicators of energetic assessments, consciousness distractors, regulatory factors that help sustain the genetic plan, catalysts or restraints affecting change, and possible contributors to the dissipation of surplus sensory energy from the mind, as discussed in Section 1.3. At the same time, the overall trustworthiness of emotions as projected representations of "reality"—together with the predictions, beliefs, and thoughts associated with their formation—is

117 James J. Gross and Robert W. Levenson, "Hiding Feelings: The Acute Effects of Inhibiting Negative and Positive Emotion" *Journal of Abnormal Psychology* 106, no. 1 (1997): 95-103; Daniel M. Wegner, "Ironic Processes of Mental Control" *Psychological Review* 101, no. 1 (1994): 34-52; Steven C. Hayes et al., "Experiential Avoidance and Behavioral Disorders: A Functional Dimensional Approach to Diagnosis and Treatment" *Journal of Consulting and Clinical Psychology* 64, no. 6 (1996): 1152-1168; Richard M. Wenzlaff and Daniel M. Wegner, "Thought Suppression" *Annual Review of Psychology* 51 (2000): 59-91.

assumed to be limited. Throughout the preceding chapters, this fundamental unreliability has been linked to the belief inextricability assumption, the influence of both hardwired and environmentally acquired biases, the subjectivity of high-level cognitive processing, and the biased assimilation and recollection of EMES and BES. Against this theoretical background, PMM offers the following first two propositions for consideration:

> (TIP-1) *Recognition that the expression of negative emotions could also serve self-beneficial functions.*

> (TIP-2) *Critical consideration of the reliability of experienced emotions and their associated beliefs as objective representations of spatial events.*

Recognizing that adverse emotional responses may be systemically and/or mechanistically necessary for human functioning—and that they do not necessarily provide reliable representations of reality—cannot, by itself, be expected to relieve emotional distress. Nevertheless, these considerations could contribute to a more balanced interpretive perspective by suggesting that the mental processes underlying a painful emotional state are not necessarily exclusively harmful or purely negative in their function.

Revisiting point (II) in Section 4.1, PMM considers whether the systemic and environmental concept of energy-belief dependency introduced in Section 3.2.3 could contribute to the motivation required for emotional change. Interestingly, this possibility exists partly because beliefs

are not necessarily reliable representations of physical reality. For example, an individual who wishes to undergo a constructive change but perceives insufficient practical motivation to initiate it could possess the systemic capacity to regard himself or herself as a significant donor who both supports and demands that change. Through this imagined donor-acceptor relation, consciousness could adopt a more strongly motivated self-acceptor state. Depending on the circumstances and intentions involved, the coexistence of these belief-biased states could facilitate cognitive reactions or tangible actions associated with emotional mitigation. Unlike reliance on an interpersonal environmental trigger to activate energy-belief dependency, the envisioned change in this case would be initiated primarily by an internal mind event integrating awareness with imagined psychoenergetic features. This reasoning leads to the following proposition:

> (TIP-3) *Every individual is presumed to possess an inherent capacity to influence his or her own emotional state.*

A related possibility involves treating an experienced therapist as a significant donor who may help catalyze a desired emotional change through EI spacetime and, consequently, mind events. Such an interaction would ordinarily require an additional investment of resources in exchange for the external effort provided. Nevertheless, when this investment is perceived as accelerating the anticipated result or reducing the self-effort required to achieve it, the therapeutic interaction could assume the psychoenergetic characteristics of a catalytic, significant-

donor order pattern.[118] In this interpretation, the interaction is consistent with the systemic tendencies of the individual acceptor to minimize suffering and prioritize pleasure over pain.

Section 1.2 described a systemic tendency to transition from one mental pseudo-equilibrium state to another. Because re-equilibration requires some time, the process is generally accompanied by various psychoenergetic developments, BES shifts, distractions, and other forms of "noise" that affect the individual's distribution of emotions and overall mood. Some emotions are assumed to be relatively resistant to temporal change,[119] particularly when they arise from highly significant energetic-genetic impacts, as discussed in Section 3.2. Many other emotional expressions, however, appear to remain prominent in consciousness for only limited periods.[120] Recognition of this distinction could contribute to the perception that currently experienced mental pain will not necessarily persist at the same intensity or become prolonged. The tendency of emotional states to equilibrate amid psychoenergetic noise therefore supports the following proposition:

118 The belief-transfer process that could accompany a therapeutic interaction remains contingent on structural compatibility between the relevant mind distributions and on overcoming resistance to reorganization within the individual's mind. Therapeutic relationships, alliance, and other common factors are discussed, for example, in: John C. Norcross and Bruce E. Wampold, "Evidence-Based Therapy Relationships: Research Conclusions and Clinical Practices" *Psychotherapy* 48, no. 1 (2011): 98-102; Bruce E. Wampold, "How Important Are the Common Factors in Psychotherapy? An Update" *World Psychiatry* 14, no. 3 (2015): 270-277.

119 Peter Kuppens, Nicholas B. Allen, and Lisa B. Sheeber, "Emotional Inertia and Psychological Maladjustment" *Psychological Science* 21, no. 7 (2010): 984-991.

120 Marlies Houben, Wim Van Den Noortgate, and Peter Kuppens, "The Relation between Short-Term Emotion Dynamics and Psychological Well-Being: A Meta-Analysis" *Psychological Bulletin* 141, no. 4 (2015): 901-930.

(TIP-4) *Currently experienced emotions may be temporary and could change during the process of mental re-equilibration.*

This proposition introduces a further set of possible responses to adverse emotional states. These responses include identifying or reidentifying the events associated with the emotional expression and reassessing their relative energetic-genetic effects on E-self/EP_{self}. By analogy with energy-belief dependency, the psychoenergetic framework proposes a broad correlation between the energetic-genetic impact attributed to a triggering event and the equilibration time required for its dominant emotional presence to be adapted to, attenuated, or overcome. Reidentification of triggering events and reassessment of their implications could reveal that the experienced emotional state is supported by several contributing factors of unequal impact.[121] Attention directed toward more ephemeral or lower-impact implications might then be associated with a comparatively shorter and less demanding equilibration process. Accordingly:

(TIP-5) *Identification of the sources of emotional stress and reassessment of their relative self-energetic impacts could reveal more ephemeral, lower-impact triggers to focus on.*

The systemic equilibration model also permits consideration

121 In this context, a meta-analysis of reappraisal and perspective-taking strategies is provided, for example, in: Thomas L. Webb, Eleanor Miles, and Paschal Sheeran, "Dealing with Feeling: A Meta-Analysis of the Effectiveness of Strategies Derived from the Process Model of Emotion Regulation" *Psychological Bulletin* 138, no. 4 (2012): 775-808.

of whether some of the surrounding psychoenergetic "background noise" could contribute to emotional dissipation. One possibility is the redirection of attention away from repeated focusing on the apparent triggers of the mental pain being experienced.[122] Such *distraction* from negative emotion-induced attention attractors would not necessarily require the generation of explicitly positive thoughts. Engagement in energetic-genetic-focused activities,[123] as well as moderate engagement in escapism-focused activities or sleep, could also alter the distribution of attention and emotion during the equilibration period. This leads to the following proposition:

> (TIP-6) *The equilibration period may provide an opportunity for attention to be redirected away from the triggers associated with mental pain.*

PMM also considers the effects of hardwired and circumstantial biases associated with conflicts and prioritizations. Such factors are assumed to arise across multiple levels of cognitive processing, ranging from microscale motivational parameters to macroscale expressions of needs and urges, including those involved in decision-making. In accordance with point (I) in Section 4.1, and specifically with the aim of relatively rapid emotional mitigation, the framework proposes

122 Webb, Miles, and Sheeran, "Dealing with Feeling" 775-808; Amelia Aldao, Gal Sheppes, and James J. Gross, "Emotion Regulation Flexibility" *Cognitive Therapy and Research* 39, no. 3 (2015): 263-278.

123 Engagement in energetic-genetic-focused activities could be especially relevant during emotional crises associated with a perceived loss of resources. Such redirection is often accompanied by constructive feedback that may counter tendencies toward self-victimization and other forms of suffering.

that prolonged indecision could extend exposure to the emotional responses generated by unresolved conflicts.[124] More rapid weighing and prioritization of the perceived factors involved could shorten such exposure in situations where timely resolution is both feasible and appropriate. Thus:

> (TIP-7) *Under some circumstances, more rapid weighing and prioritization of energetic-genetic considerations may reduce prolonged exposure to conflict-related emotional responses.*

This proposition is not intended to apply to circumstances in which the decision-making process is itself experienced as pleasurable or constructively meaningful. It also does not imply that speed should override the consideration of significant consequences. Rather, it assumes that, once a decision has been reached, continued attention to its circumstantial unfolding and openness to accepting or accommodating its energetic-genetic implications could remain important.[125]

4.3 Emotional Mitigation and the Mechanistic Perspective

Given the assumed operational rigidity of the mechanistic perspective, it is reasonable to question whether its concepts can meaningfully contribute to the modulation of

124 Botvinick et al., "Conflict Monitoring and Cognitive Control" 624-652; Emmons and King, "Conflict among Personal Strivings" 1040-1048.

125 This consideration bears some relation to the familiar idea of "taking the plunge" before performance anxiety becomes dominant.

emotional states. One elementary insight arising from the postulated role of the energy perception layer is that human cognition is considered to be hardwired, to some extent, toward the genetic goals. At the same time, genetic evolution is assumed to remain subordinate to the physical evolution of general spacetime. Although the latter has shaped the emergence of the genetic plan, it does not necessarily favor the realization of that plan under every individual or circumstantial configuration. From this perspective, resentment toward genetic directives, an inability or unwillingness to pursue some of the associated goals, and the experience of energetic-genetic failure could themselves be understood as physically permissible outcomes rather than as deviations external to the evolutionary process. Recognition of this possibility could support a less internally conflicting interpretation of such experiences and forms the basis of the following proposition:

> (TIP-8) *Acceptance of resentment toward the specifications of the genetic plan, as well as acceptance of energetic-genetic failures, could contribute to emotional accommodation.*

Furthermore, to the extent that universal physical forces, extended through chemical, biological, and cognitive processes, dictate human behavior, the scope for individual guilt is correspondingly reduced.[126] In this context, an inner resistance to reproduction or a circumstantially

126 This interpretation is particularly associated with the presumed deterministic-physicalistic origins of the forces contributing to behavior. It does not negate the practical relevance of responsibility within interpersonal, ethical, and legal frameworks.

imposed inability to reproduce and subsequently realize the guardianship and enhancement goals, need not be interpreted solely as an energetic-genetic disadvantage. Such a configuration could also release time, attention, and resources for self-development, survival-related objectives, escapism-focused activities, or other experiences associated with well-being and positive emotional expressions. This interpretation does not assign greater value to one life trajectory than to another, but merely suggests that unrealized genetic objectives can coexist with alternative forms of energetic-genetic development.

In contrast to the attention-redirection possibilities considered under TIP-6, a period of mental and emotional re-equilibration could also involve renewed engagement with the believed source of an adverse emotional state. Two broad response orientations can be distinguished. The first involves attempting to alter, repair, or otherwise affect the perceived source of emotional stress when such change remains possible. The second involves accepting or accommodating consequences that are no longer considered alterable, or sufficiently worth altering, and that are therefore perceived, at least provisionally, as a fait accompli.[127] These broad orientations resemble, to a limited extent, the fight-or-flight-related response distinction discussed in Section 2.3, although the present formulation

127 Within the proposed framework, acceptance and accommodation could reduce the continued conflict associated with energetic-genetic consequences. They could also be interpreted as adaptive responses to the need for re-equilibration following difficult events in a habitat governed by natural selection. Literature on acceptance-related regulation and self-compassion includes, for example: Amelia Aldao, Susan Nolen-Hoeksema, and Susanne Schweizer, "Emotion-Regulation Strategies across Psychopathology: A Meta-Analytic Review" *Clinical Psychology Review* 30, no. 2 (2010): 217-237; Kristin D. Neff, "Self-Compassion: An Alternative Conceptualization of a Healthy Attitude toward Oneself" *Self and Identity* 2, no. 2 (2003): 85-101.

also includes acceptance as a possible response channel.[128] Within the psychoenergetic framework, the alternatives could be assessed through considerations similar to those introduced by the detection-reaction model. Relevant factors include predicted relative energetic changes, activation energies, the self-investment required by each response, the individual's perceived potencies, and the expected duration and consequences of implementation. This leads to the following proposition:

> (TIP-9) *Consideration of whether the perceived source of emotional stress remains open to change or instead calls for acceptance or accommodation could support emotional re-equilibration and mitigation.*

The assessments associated with this proposition overlap with those considered under TIP-5 and TIP-7. TIP-5 concerns the identification of triggering factors and the reassessment of their relative self-energetic impacts, whereas TIP-7 addresses the possible emotional implications of prolonged conflict and delayed prioritization. TIP-9 extends these propositions by focusing on the perceived alterability of the triggering situation and on the energetic-genetic implications attributed to the available response channels.

A further mechanistic consideration relevant to emotional pain concerns the assessment of self-relativity. The preceding chapters proposed that expectancy functions incorporate several energetic considerations when forming sensoresponses to environmental triggers.

128 Charles S. Carver, Michael F. Scheier, and Jagdish K. Weintraub, "Assessing Coping Strategies: A Theoretically Based Approach" *Journal of Personality and Social Psychology* 56, no. 2 (1989): 267-283.

As expressed in Equation 5, a predicted energetic-genetic impact associated with a sensed event is not assessed solely as an absolute change. It is also methodically normalized relative to the individual's perceived EP_{self} resources. This assumed operation could be particularly relevant when an individual processes feedback arising from past actions or experienced events. An energetic-genetic loss might appear severe when represented only as an isolated absolute change, Δself. When the same change is assessed relative to the entire reservoir of relevant self-resources, its perceived magnitude, Δself(relative), could be smaller. The absolute consequences would remain unchanged, but their position within the broader self-energetic configuration could be interpreted differently. Accordingly:

> (TIP-10) *Feedback assessments that relate an experienced energetic-genetic impact to the individual's broader reservoir of relevant self-resources could provide a different perspective from assessments focused exclusively on absolute change.*

In many circumstances, such normalization could broaden awareness of the relationship between a particular loss and the individual's wider energetic-genetic state. Moreover, it may increase awareness of positive achievements already made. The resulting Δself(relative) might appear less severe than the isolated Δself represented on an absolute scale. Nevertheless, this proposition does not assume that every adverse impact becomes minor when viewed relatively, nor that significant losses should be cognitively diminished. Its relevance depends on the scale of the event, the available

self-resources, the individual's energetic-genetic trajectory, and the wider context in which the feedback is interpreted.

4.4 Emotional Mitigation from the Bias-Focused Perspective

The application of the bias-focused perspective, with its environmental influences and cognitive complexities, to the symptomatic and longer-term modulation of emotions and moods appears intuitive. EP_{self} biases, social interactions, feedback mechanisms, and responses to feedback are all assumed to constitute a blend of psychoenergetic factors that are, at least to some extent, more open to conscious influence than the pristine mechanistic processes considered in the preceding section.

The energetic self has thus far been described both as a "database" of assimilated energetic-genetic achievements and potencies and as a reference point for evaluating expectations, environmental potentials, and changes in the individual's self-energetic state. Particularly when performed consciously, the comprehensive "trinity DRS assessment" of the mind, EM body, and EI spacetime could increase awareness of the diversity of the individual's self-resources. Recognition of multiple potencies, established achievements, and available resources could broaden the self-narrative and, under some circumstances, partly counterbalance emotional turmoil through positively oriented Source 1′ emotions. This reasoning supports the following proposition:

(TIP-11) *Comprehensive energetic self assessments could redirect attention toward a broader range of self-strengths.*

Such an assessment would not imply that perceived losses, weaknesses, or adverse emotional states are unreal. Rather, it could situate them within a wider representation of E-self/EP_{self} that includes resources and potencies not currently occupying the principal focus of consciousness.[129]

With reference to the preceding discussion of TIP-10, we may revisit the simplified expectancy function introduced in Equation 6: $\mu_{channel}(event) = |P_{self}/R_{self} - 1| \cdot [\varphi^0(channel) / E^0_{inv}(channel)$. As was previously noted, some negative emotional responses are assumed to arise from conflicts between opposing motivational tendencies. Furthermore, emotional stress could already emerge upon detection of a substantial energetic-genetic potential that is expected to generate a high relative gain, $\Delta self(relative) >> 0$, corresponding to $P_{self} >> R_{self}$. Such circumstances are assumed to be HCP-associated with a strong expectancy of reward if the response succeeds. A confident self-narrative concerning the individual's established potencies and resources[130] could partly moderate the stress associated with encountering such significant potentials. From this forward-looking perspective:

129 Self-affirmation research supports broadening the self beyond a threatened domain, for example: Geoffrey L. Cohen and David K. Sherman, "The Psychology of Change: Self-Affirmation and Social Psychological Intervention" *Annual Review of Psychology* 65 (2014): 333-371.

130 Bandura, "Self-Efficacy" 191-215; Deci and Ryan, "The 'What' and 'Why' of Goal Pursuits', 227-268.

(TIP-12) *Continued investment in self-development could contribute to the formation of more solid and stable E-self/EP*$_{self}$ *foundation.*

Although this proposition may appear elementary, an established self-energetic foundation, together with the confidence that can accompany it, could reduce the stress response associated with the detection of significant energetic-genetic potentials. Unlike propositions based primarily on relative comparisons within the energetic struggle, TIP-12 operates largely on an absolute developmental level. The proposition therefore invites consideration of how time, attention, and energy are distributed among genetic-focused, escapism-focused, and sleeping states, as well as of the efficiency with which available resources are recruited. It does not imply that escapism-focused activities or sleep are intrinsically unproductive. As noted under TIP-6, moderate engagement in both states could contribute to emotional equilibration and the restoration of cognitive and bodily resources.[131]

The mechanistic perspective further proposed that detection of a substantial potential is accompanied by response assessments involving self-potencies, anticipated self-investments, activation energies, the expected duration of implementation, the spontaneity of the event, and the predicted nature of its impact on the individual and the genetic ecosystem. The latter might involve, for example, the improvement or conservation of energetic-genetic achievements. Consider sensory feedback relating

131 In particular, the proposed connection between sleep and mental pseudo-equilibrium suggests that sleep could influence emotional distributions by contributing to transitions between mental states.

to a decision that has already been made in response to a significant potential. Following an assessment of the practical outcome of the individual's previous actions, a new self-reference of energetic-genetic gain or loss, Δself(practical, event), is assumed to become available. If the influence of other predicted variables is temporarily set aside, attention can be directed toward two parameters from Equation 6: the initially perceived self-potency, φ^0, and the anticipated invested energy, E^0_{inv}.

The framework anticipates certain correlations between these initial estimates and the post-event emotional responses associated with the perceived energetic-genetic outcome. Suppose that an attempted gain has failed and that, because of the failure, the investment involved, or both, the individual assesses Δself(practical, event)<0. Combining initially high or low values of φ^0 and E^0_{inv} yields four simplified patterns of emotional response. These patterns are expected to include different distributions of disappointment and frustration.[132] Within the original parametric interpretation, a failure initially associated with low perceived potency and high anticipated self-investment is expected to generate the lowest emotional-vector amplitudes among the four simplified combinations. By contrast, failure following high perceived potency and modest anticipated investment is expected to generate the highest amplitudes. Situations in which one of φ^0 and E^0_{inv} was initially assessed as high and the other as low are expected to produce intermediate emotional amplitudes.

132 This simplified analysis intentionally excludes the possible contribution of inherent negative emotions arising from perceptively uninterpreted conflicts between parametric tendencies, as discussed in Section 3.2.4.

Their exact distributions would depend strongly on the individual's personality and energetic-genetic trajectory. Comparable patterns are proposed for situations in which a significant potential was identified but the individual refrained from responding to it, whether or not a gain would actually have occurred. In such cases, regret and self-doubt, rather than disappointment and frustration alone, could become prominent components of the emotional response.

Regardless of the specific source of the adverse emotions, a decision associated with energetic loss—or the decision not to pursue a potential—can produce distress not only through awareness of the actual consequences but also through imagined alternative outcomes. The individual may therefore respond both to what occurred and to a mentally constructed representation of what might have occurred under different conditions. In this context, adaptation to a significant alteration in the self-energetic state would presumably require the assimilation of realistic changes in EP_{self}. Before a new corresponding pseudo-equilibrium has formed, however, the perceived outcome can also be influenced by *retrospective reassessments* of the original decision parameters. This leads to the following proposition:

> (TIP-13) *Artificial reconsideration of upgraded or downgraded forms of the initial assessments could alter the perceived energetic significance of an outcome.*

Retrospection concerning the processes that produced a present outcome can generate distorted or selectively

reconstructed beliefs[133] about the past potential of R_{event} to yield a gain or loss, the self-potencies that appeared available to realize or prevent that outcome, and the energy investment believed to have been required.[134] Through imagination-assisted HCPs, these parameters can become associated with alternative interpretations of R_{event}. For example, a failed potential could appear less impactful if its original energetic attractiveness or the individual's capacity to realize it is retrospectively assessed as lower than initially believed. Similarly, an outcome could become easier to accommodate if the energy investment required for successful implementation is subsequently assessed as higher than originally expected. Within the proposed model, such reinterpretations could reduce the amplitudes of some negative emotional responses. TIP-13 does not presuppose that factual consequences should be denied, nor that every unfavorable outcome should be rationalized away. Its narrower claim is that the emotional meaning assigned to an event depends partly on reconstructive assessments of its original potential, required investment, and probability of successful realization. The proposition is therefore concerned with the flexibility of retrospective energetic interpretation rather than with alteration of the event itself.

A related possibility is that perceived personal "flaws" become incorporated into the causal explanation of an

133 A foundational review of counterfactual thinking is provided in: Neal J. Roese, "Counterfactual Thinking" *Psychological Bulletin* 121, no. 1 (1997): 133-148.

134 As mentioned in Section 3.2.4, expectations involved in initial assessments can themselves acquire utopian or dystopian characteristics. Retrospective interpretation therefore does not necessarily distort an otherwise fully objective original assessment, but rather replace one biased construction with another.

outcome, making them temporarily easier to accommodate than an interpretation centered exclusively on failure. An individual could also retrospectively conclude that insufficient effort was invested and relate that conclusion to circumstantial reasons. Likewise, emotional responses following disengagement from an apparently substantial potential could be moderated if the self-potency available at the time is reconstructed as insufficient. In relation to PPGs, an additional belief could arise that comparable or more favorable potential might emerge later. Imagination could similarly generate alternative temporal reference points for energetic assessments. Although individuals often compare present resources with their previous peak levels, a decline following a successful investment could evoke less emotional stress when evaluated relative to an earlier, less favorable state. Accordingly:

> (TIP-14) *Feedback reassessments conducted relative to energetically harsher temporal reference points could moderate the perceived severity of a present loss.*

Harsher reference points could also reactivate difficult memories. PMM nevertheless assumes that some of the emotions associated with these memories have already undergone a degree of equilibration, so that comparison with the earlier state could, in certain circumstances, have a net mitigating effect. This outcome cannot be presumed in every case, particularly where earlier experiences remain emotionally dominant or are associated with unresolved trauma. A further possibility concerns reducing

the prominence in consciousness of recurring thoughts associated with failed potentials. Within the present conceptual framework, lower stimulation of these thought-linked triggers could arise through the attention-redirection processes discussed under TIP-6, through increased concentration on the broader self-strengths considered under TIP-11, or through awareness of repetitive thought patterns.

The consideration of expectations and predictions leads naturally to emotions shaped by social influences. The following PMM propositions focus mainly on factors that could reduce the future emergence of adverse emotions, rather than on the immediate modulation of an already established mood. Given the energetic struggle and its assumed implications for the individual, the first proposition concerns the organization of donor-acceptor interactions:

> (TIP-15) *The optimization of donor-acceptor interactions with others could support both energetic-genetic development and emotional stability.*

Within this general proposition, three related considerations can be distinguished:

> (TIP-15a) *Greater weighting of the genetic ecosystem and, where circumstances permit, a more pronounced self-oriented acceptor-like behavior.*

> (TIP-15b) *Association and collaboration within groups could generate self-benefits through collective functionality.*

(TIP-15c) *Awareness of one's own influence as a donor, together with one's susceptibility as an acceptor, could contribute to more balanced social interactions.*

Notably, donation and acceptance in this context can involve all three DRS domains. Although the proposition is presented as potentially relevant to humans in general, the balance between TIP-15a and TIP-15b[135] is expected to vary considerably between individuals and circumstances. The appropriate proportion between donor-like and acceptor-like interactions, both within and outside the genetic ecosystem, would depend on the individual's energetic-genetic trajectory, available resources, beliefs, personality, and social environment. A deliberate increase in self-oriented acceptor-like behavior could cause discomfort, particularly when it conflicts with an individual's moral self-narrative or concerns about how he or she is perceived by others. Nevertheless, within the psychoenergetic framework, some degree of *selfishness* is treated as an intuitive consequence of self-realization within the broader energetic struggle. This does not imply that unrestricted selfishness would be advantageous. Excessively self-oriented behavior could damage relationships, reduce access to collaborative functionality, and ultimately weaken the individual's energetic-genetic position.

The strengthening of the genetic ecosystem bubble could be complemented by association with groups

135 Selected references addressing belonging, support, and collective performance include: Baumeister and Leary, "Need to Belong" 497-529; Sheldon Cohen and Thomas A. Wills, "Stress, Social Support, and the Buffering Hypothesis" *Psychological Bulletin* 98, no. 2 (1985): 310-357; Woolley et al., "Collective Intelligence Factor" 686-688.

that provide catalyst-like functionality, as discussed in Section 3.2.3. Contributions to such groups could partly counterbalance self-oriented behavior while also creating reciprocal or indirect benefits. The precise organization of donor-acceptor relations would remain an experience-dependent challenge shaped by personal psychoenergetics. Nevertheless, awareness of their energetic-genetic implications[136] could influence the emotional outcomes associated with them.

The attempt to balance donor-like and acceptor-like inclinations leads to a related proposition:

> (TIP-16) *Recognition that other individuals may also act from inherently self-oriented energetic-genetic incentives could moderate expectations concerning their behavior.*

For each individual, the psychoenergetic framework assigns his or her own self a "first among equals" status. This limited position reflects the individual's inherent tendency to adopt self-oriented, acceptor-like behavior from his or her own spatial and energetic reference points, while assuming that others operate similarly through their own E-self/EP_{self} configurations and genetic ecosystems. From this perspective, the selfish behavior of others, both within and outside the individual's genetic ecosystem, can be interpreted as an expected feature of the energetic struggle. The proposition does not imply that every action is exclusively selfish, that harmful conduct is morally justified,

136 Some of these implications may involve changes in genetic polarity, leadership polarity, or both, see Section 3.2.3.

or that social and ethical responsibilities become irrelevant. Rather, it proposes that even apparently cooperative or donor-like behavior can coexist with perceived self-benefits, emotional rewards, or the conservation of a preferred self-narrative. Adjustment of psychoenergetic expectations in accordance with this assumption could reduce the discrepancy between predicted and experienced behavior. A smaller discrepancy could, in turn, moderate some expressions of anger, jealousy, disappointment, or resentment arising when others prioritize their own energetic-genetic interests.[137]

Despite the assumed selfish propensities of individual humans, people frequently function as active or passive catalysts for the energetic-genetic development of others. Inanimate resources, institutions, technologies, beliefs, and social structures can serve comparable catalytic functions. These catalysts can improve the ratio between anticipated gain and required self-effort, increase the probability of goal realization, or accelerate the rate at which gains are achieved. Accordingly:

> (TIP-17) *The identification, acquisition, preservation, and responsible use of energetic-genetic catalysts could improve gain-to-effort relations and reduce some sources of emotional pressure.*

137 In terms of the detection-reaction model, consideration of another individual's incentives before an interaction with that individual could be analogized to increased attention to the anticipated transition from R_{event} to P_{event}. This prediction could subsequently be incorporated into the processing of the individual's own potential transition from R_{self} to P_{self}.

The term *catalyst* is used broadly within this framework. A catalyst could be a person who provides knowledge, access, motivation, protection, emotional support, or material resources. It could also be an institution, tool, technology, belief, or external possession that facilitates the realization, conservation, or amelioration of a genetic objective without itself constituting the principal objective. The operation of catalysts could affect mood in several ways. They could reduce the self-investment required to address an energetic-genetic challenge, shorten implementation time, increase the individual's effective capacity, increase confidence in the expected outcome, or provide reassurance that the individual is not acting alone. Their emotional influence would normally depend on perceived reliability, accessibility, cost, and compatibility with the individual's beliefs and genetic ecosystem.

Catalytic relations need not operate only in the direction of benefit to the self. The individual can also function as a catalyst for others:

> (TIP-18) *Contributing to the realization of other individuals' goals could also generate direct or indirect self-benefits.*

Becoming an energy donor, belief donor, or another form of catalyst for individuals outside the genetic ecosystem generally requires some, even if marginal, investment. Yet the provider could receive several forms of return.[138] These might include moral satisfaction, particularly when the

138 Oliver Scott Curry et al., "Happy to Help? A Systematic Review and Meta-Analysis of the Effects of Performing Acts of Kindness on the Well-Being of the Actor" *Journal of Experimental Social Psychology* 76 (2018): 320-329.

behavior is compatible with the individual's self-narrative; appreciation from the acceptor; an enhanced perception of the self as a valuable donor; reciprocal access to future assistance; strengthened group membership; distraction from adverse emotions; or increased awareness that energetic struggle and suffering are not restricted to the self. The anticipated consequences would remain dependent on the particular circumstances, the resources involved, the perceived reliability of the acceptor, and the possible effects on the individual's own genetic ecosystem. Accordingly, TIP-18 suggests that donor-like behavior toward external individuals can promote self-oriented energetic-genetic outcomes and mitigate emotional states.

Another socially relevant factor concerns the role of expectations:

> (TIP-19) *Modulation of expectations—and, where appropriate, their communication to relevant others—could reduce discrepancies that contribute to emotional stress.*

This proposition draws attention to the potentially exaggerated, utopian, or dystopian characteristics of expectations discussed earlier, as well as to the possibility of adjusting reference points for energetic assessments under TIP-14. Rather than being held as fixed representations of what must occur, expectations can be updated as the perceived meaning of the situation changes. When expectations concern interactions with others, communication could help reveal differences between the anticipated outcomes held by the respective parties.

A partial alignment of these expectations might reduce emotional strain, misunderstandings, and fears concerning the unfolding of an event. Such communication would not necessarily require complete agreement but could simply make the discrepancy between the parties' predictions more explicit and therefore more available for cognitive assessment. Nevertheless, the psychoenergetic framework also recognizes that disclosure is not advantageous in every situation. Within some configurations of the energetic struggle, revealing expectations, intentions, resources, or planned responses could weaken the individual's position. TIP-19 therefore concerns the possible emotional and interpersonal effects of expectation alignment rather than a general preference for unrestricted disclosure.

A further factor relevant to mood modulation is the external validation of EP_{self}. Social feedback can contribute to self-development, provide information about the individual's influence on others, and affect both energetic and "classical" perceptions of the self. Persistent dependence on such validation, however, could expose the emotional state to unstable and relativity-biased external assessments.[139] PMM therefore considers:

> (TIP-20) *Reduced dependence on continuous external validation, together with greater emphasis on an achievement-based energetic-genetic self-narrative, could limit emotional vulnerability to relativity-biased approval.*

139 Crocker and Park, "Costly Pursuit of Self-Esteem" 392-414.

This proposition does not reject trust in, or social engagement with, individuals outside the genetic ecosystem. As reflected in TIP-15b, TIP-17, and TIP-18, interaction with strangers, groups, and external catalysts can be important for realizing needs, acquiring resources, and supporting self-development. External validation can likewise provide constructive information and meaningful emotional benefits. PMM nevertheless distinguishes between receiving occasional external feedback and repeatedly depending on strangers or loosely connected social groups to stabilize EP_{self}. Compared with validation from such sources, recurrent affirmation from within a relatively stable genetic ecosystem bubble could be perceived as more reliable, less contingent, and less vulnerable to rapid changes in social polarity. This proposed tendency can be interpreted cautiously through the perspectives of inclusive fitness, kin selection, reciprocal altruism, and selfish-gene accounts.[140] Within this interpretation, individuals could place comparatively less weight on the opinions of strangers, particularly when those opinions arise in situations perceived as having low energetic attractiveness or limited relevance to the genetic ecosystem. Such weighting could reduce social-emotional vulnerability without eliminating the value of external feedback. The development of a more stable EP_{self} foundation, as considered under TIP-12, could

140 See Hamilton, "Genetical Evolution of Social Behaviour. I" 1-16; Hamilton, "Genetical Evolution of Social Behaviour. II" 17-52; Trivers, "Evolution of Reciprocal Altruism" 35-57; Richard Dawkins, *The Selfish Gene* (Oxford: Oxford University Press, 1976). Hamilton's account concerns inclusive fitness and kin-directed behavior, whereas Trivers addresses cooperation among non-kin under conditions favoring reciprocity. Dawkins popularized gene-centered interpretations of selection. Although none of these sources directly proposes recurrent psychological validation from kin, their relevance here is analogical and concerns possible evolutionary advantages of kin investment and stable cooperative relations.

further reduce dependence on volatile social approval. Confidence based on perceived achievements, potencies, and established resources might help counterbalance pressure arising from external comparisons or judgments.

These considerations lead to a broader proposition:

> (TIP-21) *The genetic ecosystem bubble is assumed to be a central factor in emotional life, and its stability and development could influence the individual's mood and energetic-genetic self-narrative.*

Within this proposition, the role of the individual's partner—often, but not necessarily, a spouse—could be especially significant. A partner can simultaneously function as a donor, acceptor, catalyst, collaborator, source of validation, and component of the genetic ecosystem. Cooperation, conflict, reliability, and shared beliefs within this relationship could therefore exert substantial effects on the stability and development of the ecosystem bubble. Notably, the proposition should not be interpreted as implying that emotionally meaningful support can arise only from genetically related individuals or partners. Friends, adopted family members, mentors, therapeutic relationships, and stable collaborative groups can also assume protective and catalyst-like functions. Rather, TIP-21 reflects the theory's assumption that the network perceived as directly sustaining the individual's genetic goals and established achievements occupies a particularly influential position within his or her emotional life and may therefore warrant prioritization and investment.

Reduced dependence on persistent external validation

also draws attention to the role of interpersonal comparison. Comparisons are assumed to be naturally integrated into the cognitive system and necessary for several of its functions, including perceptive assessment, prioritization, and the evaluation of energetic-genetic changes. Nevertheless, repeated comparisons with others—particularly when they contribute little to practical self-assessment—could reinforce jealousy, dissatisfaction, or internal emotional stress. This consideration supports the following proposition:

> (TIP-22) *Reduced emphasis on comparisons with others, together with greater concentration on energetic-genetic self-development, could limit some sources of jealousy and internal stress.*

The proposition does not assume that comparisons can or should be eliminated. TIP-22 concerns the possible distinction between comparisons that provide relevant information for self-development and those that repeatedly direct attention toward relativity-based discrepancies without generating constructive energetic-genetic outcomes.[141]

The principal possibilities considered thus far—including changes in mental perspectives and behavioral patterns, acceptance or accommodation of consequences, reassessment of events through alternative reference points, increased awareness of self-strengths, and critical consideration of the reliability of emotional experiences—remain relevant to the final group of propositions. Several

141 Buunk and Gibbons, "Social Comparison" 3-21.

of these propositions concern the indirect emotional implications of biased assessments and decisions. As discussed in Section 3.2.4, some fears associated with particular situations are assumed to contain projections of more fundamental fears, including FoAA and FoD. A situational fear might therefore represent not only a response to the immediately perceived event but also the activation of broader fear patterns that recur across different circumstances. This leads to the following proposition:

> (TIP-23) *Recognition of core fear patterns within occasionally experienced fears could clarify some of the associative processes underlying their emotional expression.*

Within the proposed psychoenergetic framework, recurring fear components could indicate that imagination-assisted associations have connected a current situation with more fundamental concerns before the emotional response enters consciousness. Recognition of such patterns might make the preceding associative sequence more accessible to reflection and, where relevant, to therapist-mediated consideration. Looking from a broad perspective, this proposition suggests that repeated similarities among apparently unrelated fears could provide information about the deeper energetic-genetic interpretations through which those situations are processed.

A related source of emotional stress concerns conflicts among needs, urges, beliefs, and anticipated outcomes.[142] Individuals navigate life through numerous perceived

142 Emmons and King, "Conflict among Personal Strivings" 1040-1048.

projections of the genetic goals, together with inclinations to reduce fear, avoid suffering, and increase pleasure. The resulting motivational tendencies do not necessarily point in the same direction. Accordingly:

> (TIP-24) *Recognition of conflicting needs or urges could make some sources of emotional tension more available for cognitive assessment.*

For example, an introverted disposition could conflict with a perceived need to establish a partnership, enter social groups, or identify human catalysts. In another situation, an urge toward sugar consumption or prolonged escapism-focused activity could coexist with awareness of bodily needs associated with balanced nutrition, exercise, or other forms of physical maintenance. Such configurations are not necessarily experienced as explicit dilemmas. Their emotional implications could emerge before the underlying conflict becomes fully available to consciousness. Introspective consideration during periods of emotional discomfort, or before further decisions are made, might therefore bring some of the opposing tendencies into awareness. This increased awareness would not guarantee resolution, but it could provide a more differentiated representation of the forces contributing to the emotional state.

The coexistence of present and future energetic-genetic objectives, together with other competing objectives, introduces another possible source of imbalance. Long-term aims frequently require sustained self-investment, delayed gratification, and tolerance of uncertain outcomes. Exclusive

concentration on such aims could reduce awareness of present achievements or pleasurable activities, whereas an excessive focus on immediate pleasure could inhibit progress toward longer-term objectives. This reasoning supports the following proposition:

> (TIP-25) *A more balanced appraisal and acceptance of self-efforts invested in present and future aims could support a more stable emotional perspective on self-development.*

PMM emphasizes not only the possible balancing of acceleration and inhibition within genetic motivations but also the accommodation of outcomes arising from their implementation. While long-term energetic achievements remain significant, some weight could also be assigned to simpler short-term objectives—including daily aims—that are perceived as attainable or pleasurable. The positive feedback associated with fulfilling such objectives, together with the pleasure that can accompany engagement in present-time activities, could provide intermediate reference points within a longer developmental trajectory. These reference points might contribute to a more balanced perception of progress and reduce the extent to which emotional well-being depends exclusively on distant, uncertain, or highly demanding achievements. The most suitable balance, however, would remain individual and contingent on circumstances, resources, beliefs, and the energetic-genetic significance attributed to the respective aims.

A final consideration concerns the possible conversion

of available resources into practical responses to energetic-genetic challenges. As was previously noted, the individual is assumed to perceive potential self-resources across the three DRS domains. Some of these resources could become invested in processes that alter the conditions contributing to emotional pressure. Accordingly:

> (TIP-26) *Conversion of available potential resources into practical solutions could reduce some forms of emotional pressure associated with energetic-genetic challenges.*

The *conversion of resources* into solutions is facilitated by many modern social and economic conventions. EI possessions, for example, can often be exchanged for services, technologies, expertise, time, protection, or various forms of catalyst-like functionality. Such conversions could contribute to the realization of genetic goals, support their continued implementation, reduce the self-effort required by particular challenges, or release time for pleasurable and revitalizing activities. The emotional significance of this proposition does not arise from possession alone but from the perceived capacity to transform potential resources into changes in the individual's circumstances. Awareness of unrealized resources could itself influence EP_{self} while their practical conversion could additionally modify the triggering conditions associated with emotional stress. This proposition remains contingent on the actual accessibility, adequacy, and consequences of the resources involved. Not every challenge can be resolved through conversion, and some conversions could generate new costs, dependencies,

or conflicts. Nevertheless, where a viable transformation is perceived, the transition from potential resource to practical solution could contribute to mood modulation and more sustained well-being.

Epilogue

Psychoenergetics attempts to establish links among mental processes, the phenomenological conscious experiences accompanying them, and energetic-genetic considerations in human life. While some of these considerations arise from environmental influences, others are assumed to be hardwired into mind mechanisms through evolutionary directives. Viewing the mind as a body-latent functionality that operates, among its other processing roles, as a center of energy management, the theory has speculated on the formation pathways and possible functions of some of its elementary phenomenological products, with a particular focus on emotions.

Throughout this book, we have attempted to explore emotions psychoenergetically from three principal viewpoints. The systemic perspective centers on human functions that emerge from hereditary directives and on fundamental properties associated with these functions. The mechanistic perspective examines the cognitive processing of certain environmental and internal triggers that yields perceptive and other high-level cognitive products, while assuming that the underlying processing arises from evolutionarily shaped, "mechanistically unbiased" operations. Finally, the biased perspective focuses on the broad range of internal and environmental biasing

factors that influence the mental and behavioral outcomes of these mechanistic and other mental processes. Together, these viewpoints have enabled us to categorize emotions according to several distinct sources and to propose some of their possible properties and functions in humans.

Building on this speculative framework, we have introduced a paradigm for mood modulation based on elementary psychoenergetic principles. Negative emotions underlying adverse moods were associated with various possible causes, including perceived threats, personal failures, energetic losses, declining assessments of the energetic self, cognitive conflicts, difficult social interactions, and experiences of self and external invalidation. Drawing on the three psychoenergetic perspectives, the paradigm presented a series of tentative implementation-focused propositions that may eventually be consolidated and integrated into a psychoenergetic therapeutic approach to mood mitigation.

One key suggestion that emerged from our examination of emotions is that their dynamic distributions may, to a certain extent, be associated with different parametric combinations within energetic-genetic expectancy functions employed during high-level cognitive processing. Although these functions are assumed to be evolutionarily inherent and "mechanistically unbiased", their operation is nevertheless affected by a broad range of internal and environmental psychoenergetic biases that develop throughout the individual's life trajectory. As a consequence of these influences, emotions may often be unreliable when interpreted as direct or "linear" phenomenological projections of the physical events contributing to their

formation. Nevertheless, because emotions not only reflect but may also influence the individual's energetic-genetic performance, the biases involved in their formation and the outcomes they produce play a crucial role in human life.

The substantial complexity involved in the formation of emotions, together with the large number of biases affecting them, makes their distributions—and the moods they collectively establish—difficult to modulate in a controlled manner. In attempting to employ psychoenergetic principles and expectancy functions to rebalance occasionally emerging adverse moods, the proposed paradigm has adopted a broadly universal perspective. It regards humans as systemically and mechanistically equivalent, as facing similar general energetic-genetic challenges, and as possessing certain intrinsic capacities to promote self-changes in their mental and emotional states. While this universality may be regarded as one of the paradigm's strengths, future extensions of the framework could involve adapting and optimizing psychoenergetic propositions in accordance with individual-level biases and energetic-genetic trajectories. Such adaptations might address specific configurations of needs, sensitivities, expectations, and personality characteristics—including, for example, perfectionist, introverted, or highly sensitive tendencies[143]—and thereby increase the prospective therapeutic efficacy of the approach. It is anticipated that this individualized development will require some further understanding of how general psychoenergetic mechanisms interact with

143 Interestingly, in view of the speculations presented, one might consider whether highly sensitive personality traits are related to possible atypicalities in the regulation of excessive sensory-energy dissipation from the mind and its potential relation to PCEs.

the unique environmental exposures, assimilated beliefs, self-assessments, and emotional histories of particular individuals.

Interestingly, this book has refrained from examining emotions through a fourth fundamental perspective grounded directly in the deterministic-physicalistic evolution of general spacetime. Such a viewpoint could be regarded as even more elementary than the systemic perspective, since it presumes a common physical-evolutionary origin for all components involved in the formation of emotions. These components include physiology, mind mechanisms, triggering events, genetic goals, environmental biases, and the various cognitive processes through which emotional expressions emerge. Related to this possibility is our earlier perceptive physical dimension assumption, according to which some basic physical laws and principles may be reflected in the algorithm-like operations of mind mechanisms. Projecting this assumption onto broader pathways of physical evolution, one may further speculate that emotions also relate, even if indirectly and only marginally, to certain features of these operational "algorithms".

This overarching physical foundation might also provide one of the most fundamental causal reference points currently available for interpreting happiness, at least until a more decisive philosophical account of its genuine referent is established. Does happiness refer primarily to the self, perhaps to changes in EP_{self} or to their relativity-focused forms? Does it concern others, the fulfillment of genetic goals, neurochemical processes, hormonal modulation, or other factors? A more detailed understanding of

the physical connections among emotional responses, cognitive assessments, and mind-body functions could also eventually clarify some of the complementary physiological mechanisms associated with pleasure and suffering.

The *deterministic-physicalistic perspective* is also relevant to emotional mitigation. If all emotions are regarded as causal expressions arising from physical processes, negative emotions such as guilt and remorse might appear less justified when interpreted as responses to actions that could not, under identical physical conditions, have unfolded differently. This interpretation does not necessarily eliminate the functional, ethical, or social significance of such emotions, but it could alter the extent to which they are regarded as evidence of an independently originating self-failure. At the same time, this perspective could become counterproductive. Individuals experiencing severe emotional distress might find it demotivating or nihilistic to believe that their present state was physically predetermined and that no alternative pathway could have prevented it. A strictly deterministic interpretation could also be misunderstood as implying that no future change is possible. Within the proposed framework, however, any attempt to change an adverse state would itself form part of the same causal physical development. Determinism would therefore not necessarily exclude change, but instead it would include the motivation, assistance, and processes enabling such change within the causal unfolding of events. These and other relevant considerations should be taken into account when assessing the potential applicability of a distinct deterministic-physicalistic approach to emotional mitigation.

A deeper understanding of physical, psychological, and behavioral connections, together with further investigation of mind mechanisms—including unconventional assumptions such as the perceptive physical dimension—may yield additional insights into the modulation of emotions. Creativity could serve as an important catalytic factor in developing such possibilities. For example, through associative thinking, the genetic ecosystem bubble and its substantial implications for emotional expression could be compared with the physical assembly of a soap bubble. The physical principles contributing to the stabilization of a bubble in space might inspire additional conceptual approaches or tentative propositions concerning the stability of the genetic ecosystem. Continuing this analogy, the surface tension of a physical bubble could be assigned corresponding interpretations in mental and social contexts, including tensions that preserve the bubble's boundaries while also rendering it susceptible to deformation or rupture. Other associative approaches could seek correspondences between physical laws and patterns of emotion-evoking human behavior. Identifying possible footprints of physical algorithms in historical, social, or financial developments might stimulate new interpretations of human nature and its emotional products.

A wide range of additional psychoenergetic and other *unconventional concepts* lies beyond the scope of this book but could further broaden our perspectives on mind mechanisms and human responses. One example is tachypsychia, or more broadly reports of altered time perception, in which the apparent rate or duration of subjective experience becomes distorted under extreme

conditions, including severe threats and frightening events,[144] near-death experiences,[145] or the influence of certain psychoactive substances.[146] At a purely speculative and conceptual level, such experiences could be compared with uncertainty-type relations and, more specifically, with the energy-time interpretation associated with quantum mechanics.[147] Under this analogy, the apparent prolongation of subjective time might be viewed as a systemic readjustment of consciousness occurring while the mind perceives a rapid threat to its own conservation or a transition toward a lower-energy functional state. Notably, this comparison should not be interpreted as evidence that Heisenberg's uncertainty principle directly governs tachypsychia or subjective temporal perception. The uncertainty principle concerns limits applying to quantum-mechanical observables, whereas tachypsychia is ordinarily approached through neurocognitive, physiological, attentional, and memory-related processes. Its relevance here is therefore speculative and analogical: it invites consideration of whether extreme states could expose previously unnoticed relations among perceived time, energetic change, and the organization of consciousness. Extending the analogy further, one might ask whether the

144 Chess Stetson, Matthew P. Fiesta, and David M. Eagleman, "Does Time Really Slow Down during a Frightening Event?" *PLoS ONE* 2, no. 12 (2007): e1295.

145 Bruce Greyson, "The Near-Death Experience Scale: Construction, Reliability, and Validity" *The Journal of Nervous and Mental Disease* 171, no. 6 (1983): 369-375.

146 Marc Wittmann et al., "Effects of Psilocybin on Time Perception and Temporal Control of Behaviour in Humans" *Journal of Psychopharmacology* 21, no. 1 (2007): 50-64.

147 On the interpretation and non-universal status of the energy-time uncertainty relation, see Paul Busch, "The Time–Energy Uncertainty Relation" in *Time in Quantum Mechanics*, ed. J. G. Muga, R. Sala Mayato, and Í. L. Egusquiza, Lecture Notes in Physics 734 (Berlin: Springer, 2008), 73-105.

mind's assumed perceptive physical dimension operates differently under extreme boundary conditions than during ordinary cognition. In highly speculative terms, this could be described as a transition between different operative modalities, rather than as a literal switch from classical to quantum mechanics. Related questions could also be raised concerning other unusual occurrences unfolding under extreme physiological or cognitive conditions, including terminal lucidity in some individuals with severe neurological impairment.[148]

New perspectives and unorthodox ideas may be especially valuable when directed toward the still incompletely understood mind and its phenomenological products. We hope that the concepts presented throughout this monograph will stimulate further discussion of emotions, their possible formation pathways and functions, and the ways in which their distributions and associated moods might be modulated. More broadly, psychoenergetics is offered as an evolving conceptual framework through which mental processes, conscious experiences, energetic-genetic considerations, and the physical foundations of human life may be examined from a shared perspective.

148 Michael Nahm et al., "Terminal Lucidity: A Review and a Case Collection" *Archives of Gerontology and Geriatrics* 55, no. 1 (2012): 138-142; George A. Mashour et al., "Paradoxical Lucidity: A Potential Paradigm Shift for the Neurobiology and Treatment of Severe Dementias" *Alzheimer's & Dementia* 15, no. 8 (2019): 1107-1114; Andrew Peterson et al., "What Is Paradoxical Lucidity? The Answer Begins with Its Definition" *Alzheimer's & Dementia* 18, no. 3 (2022): 513-521.

Abbreviations and Acronyms

BCI	Basic consciousness foci
BES	Belief-encrypted structures
CBT	Cognitive behavioral therapy
CP	"Classical" spatial perception
CP_{self}	Perception of the "classical" self
C-self	"Classical" self
DRSs	Distinct reference sites
EGMC	Energetic-genetic mechanistic core
EI	External-to-the-individual
EM	External-to-the-mind
EMES	Emotion-encrypted structures
EP	Energy perception
EP_{self}	Perception of the energetic self
E-self	Energetic self
FoAA	Fear of absolute abandonment
FoD	Fear of death
GCF	Genetic consciousness foci
HCPs	High-level cognitive processes
PCEs	Phenomenological conscious experiences
PMM	Psychoenergetic mood modulation
PPD	Perceptive physical dimension

PPGs	Potential-potency gaps
P_{self}	Perception of the self
TIPs	Tentative implementation-focused propositions

Symbols

ΔE-self	Estimated self-energetic change. Variants: ΔE-self(relative) and ΔE-self(practical)
E^0_{inv}	Estimated initial energy investment in a response
E_a	Activation energy
μ^0_{GCF}(threshold)	Motivation threshold for genetic cognitive focus
$\mu_{channel}$	Motivation to response through a specific channel
P	Product. Perceptive variants include P_{self} and P_{event}
R	Reactant. Perceptive variants include R_{self} and R_{event}
φ^0	Estimated self-potency to succeed
ψ	Bias function

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